THE

NEW-JERUSALEM MAGAZINE.

Vol. XI. MAY, 1887. No. 5.

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PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
To subscribers in Great Britain - - - - - - 10 shillings a Year.
Clergymen " " " - - - - - - 6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:— Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

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NEW-JERUSALEM MAGAZINE.

VOL. XI.—NEW SERIES.—No. 5.

MAY, 1887.

NEW LIFE, THEOLOGY, AND SCIENCE.

III.

THE NEW SCIENCE.

IN treating of this subject, it is necessary to rid the mind of a certain prejudice at the very outset. The prejudice is this. Science is generally supposed to be an unholy thing. It is supposed to lack all reverence; it is supposed to mock and revile every nobler and more exalted emotion of the human mind. Science is supposed to be antagonistic to religion and to its holiest interests. It is deemed, in every respect, atheistic. When, in the following, we use the word science, however, we do not refer to that blasphemous outgrowth of human self-conceit which does not realize that though it may know how a few things are produced, is yet unable to produce them. We do not refer to that haughty pride of frail humanity which glories in self-derived knowledge of God, as though, by that little drop of knowledge, it had become God itself. When we say science, we refer to that pure spirit of humble investigation which sees God in His work and Word, and which, in love and holy awe, approaches the hem of that robe that fills the temple, and, trembling, touches it. We refer to that science which has begotten such giants of intellect, and of the devout spirit of true humanity, as Newton and Keppler, and Agassiz and Swedenborg, men whom science taught to hear the pulsations

of the Divine heart in the throbbing of creation ; the quivering of the Divine spirit in the boundless waves of solar energy poured forth into the universe.

And we attain this meaning of the term science from the fact that true and humble investigation of the Divine work and Word leads not to self and hell, but to awed acknowledgment of that power and love which exceeds all human power of comprehension.

We start out from these premises. The universe is the work of God, the Bible is the word of God. The universe is the word set before the senses of man in solid symbols of stone and tree and sun. The Word is the universe condensed, as it were, into a written form. The universe is the manifestation of the Divine life in the three states of material limitation, — length, breadth, and thickness ; in three conditions of gaseous, liquid, and solid ; while the Word is that same Divine life epitomized for the sake of man's spirit in language that all men can understand ; or, in other words, the universe is the handiwork of the Lord, and the Word is the text-book of those Divine laws by means of which creation was called into existence and is now and to all eternity maintained.

Granted these premises, what follows ? It follows that the universe and the Word are under the same law ; that, as Nature tells all her secrets to the diligent student when he has once found her own laws, so will the Word tell all its secrets when once the true key to its interpretation has been found. The laws of the universe, when formulated and understood, are called science. The laws of the Word, when formulated and understood, are called the science of correspondences. The science of correspondences, as revealed by the Lord through Emanuel Swedenborg, his servant, must not, in any case or sense, be confounded with the theology or the life revealed through the same instrumentality. The revelations of Swedenborg concerning life should be called religion and treated as such ; that is, lived. His revelations concerning abstract spiritual entities and the laws governing them should be designated theology and treated as such ;

that is, admitted by reason. But the science of correspondences, as revealed by Swedenborg, should be regarded as a science throughout, subject to investigation and study, to classification and logical deduction, like any other science. For this reason he is very careful to call this portion of his revelation a "science," and to maintain that title throughout his works. As a science, accordingly, we treat it.

1. The first and fundamental feature which attracts the attention of the student in any science is its unvarying sameness. A law, wherever manifested, will always be the same. The law by which our earth revolves through space is the same with the earth as it is with the moon, or with the planet nearest the sun, Mercury, or the planet furthest away from the sun, Neptune. It is the same with the largest of the planets, Jupiter, as with the smallest of the asteroids. It is the same whether it whirls an enormous body like Jupiter around its axis in ten hours, or whether it slowly pushes the smallest of all celestial globes, the moon, around its axis once in six hundred and fifty-five hours. It is the same whether it causes Mercury to spin around the sun once about every three months, or whether it ponderously rolls Neptune around the sun once in one hundred and sixty-four years and eleven months. The law, in every case, is the same. The very fact of its being unalterable makes it a law.

If this be true in the universe or the work of God, it must also be true in the Bible or the word of God. If there is a law at all, it must be unalterable. Whatever system of interpretation be applied to the Word, therefore, must be true to this first principle of all science; namely, it must be the same throughout. Whatever a term or expression means in one place, it must mean in another. Herein lies the difference between the science of correspondences, as revealed by the Lord through Swedenborg, and all arbitrary or mystical systems of interpretation in vogue in the Christian Church since the days of Origen. And herein also lies the difference between this science and the theosophy of the Orientals, and the "mysteries" of antiquity, which were interpretations of the sacred writings of the people among whom they were practised.

This feature is most prominent in the "Science of Correspondences," as given by Swedenborg. Whatever a term or expression of the Word means in one place, it means in another. If a mountain signifies the love of the Lord in Exodus, it signifies the same in Matthew. If a horse signifies the understanding in Zechariah, it signifies the same in the Revelation of John. If the first city ever built by human hands signifies doctrine in Genesis, the last city mentioned in the Word, a city not built by human hands, in the Apocalypse, signifies the same.

No system of interpretation for the Word has ever exhibited this feature. Every attempted explanation of Scripture has been an arbitary one. It has lacked the essential feature which would make it a law; namely, consistency or sameness. The science of correspondences fulfils all demands in this respect. According to this science, the same word always stands for and signifies the same essence or characteristic, with as much undeviating precision as a numeral in mathematics. Just as the figure nine always means nine and not seven or three, so, in the Word, any one term always means the same inner essence or reality.

2. A second feature, as prominent as the first, is this. In all science a given power has its positive and its negative. A railroad train, approaching its next station at a certain rate of speed, is *leaving* the last station at exactly the same rate of speed. The presence of a certain amount of heat is marked *above* freezing point on the thermometer; the absence of the same amount of heat is marked by the same number of degrees *below* that point. In the same manner a certain amount of force, applied in a way adapted to its nature, will prove useful and beneficial. The same amount of force, placed in improper relationship with surrounding circumstances, may prove exceedingly dangerous; as, for instance, an electric current of a given strength, passing along its proper conductors, may produce a brilliant light, fulfilling a distinct use for man; the same current, turned aside from its proper course by being touched with both hands, may run through the body of a man and destroy him, as has been

abundantly proved by and to those who have closed an electric-light circuit in themselves. So again, in mathematics, a number or quantity may be positive or negative. According to its nature it will operate. Thus, any number given in connection with plus nine will be increased by nine; but the same number given with minus nine will be decreased by nine, though in both cases the operation be addition. Thus, any one power or force in science may influence the problem involved for good or evil, as the case may be; it may increase or it may decrease. And the wise engineer, in constructing his machinery, makes as much allowance for negative quantities as he does for positive ones; sometimes more.

Thus, there are many implements in common use, whose fundamental principle is the absence of a factor rather than the presence of another. So, in the old-style pump, there is a vacuum produced above the bucket, causing the water to rise from below; that is, there is something taken away, something subtracted, or, in the language of science, there is a minus quantity involved.

The same is true of the Word, and consequently of the science of correspondences. The Lord frequently employs a negative quantity. He does so most prominently in the Ten Commandments. He tells man to cease from doing certain evils, implying that by so doing he will be doing good. This is actually the case, as is shown in innumerable places in the doctrines of the New Church. The doctrine concerning life teems with proof of this position: —

"So far as man shuns evils as sins, so far he does what is good, not from himself, but from the Lord. . . . So far as man is in hell, he is not in heaven. . . . If man turns away from the Lord, he turns to the devil; if man turns away from the devil, he turns to the Lord. . . . Hence the general law, so far as any one shuns what is evil, so far he does what is good."— Doc. Life, 18, 19, 21.

Thus, then, does the Lord, in His dealings with man, also and frequently make use of the negative quantity. If this is the case with the deeds of the Lord, it must also be the case with His words. The Word teaches as much or more by

negatives or opposites as it does by positives. It tells man the dreadful results of a perversion of faculties as calmly as it tells him of —

"The sweet bliss of heaven blended with the earth."

It pictures hell as vividly as it does heaven. It treats as much of the evil as it does of the good. Not that it teaches man evil. Alas! man needs little instruction in that. But man cannot be taught the awful results and consequences of evil unless the evil itself be shown.

Therefore, we see the same law hold true in the science of correspondences which holds in common science. The same term may stand for a positive or a negative quantity. Many of the expressions of the Word, if not all of them, have a direct or positive meaning, and they have an opposite or negative meaning. Thus, the term sun signifies the Divine love of the Lord.— H. H., 348; A. C., 4966, 5585, 9228. This is evident from such quotations as the following : —

"For the Lord God is a sun and a shield."— PSALM lxxxiv. 11.

"The sun shall no more be thy light by day; neither for brightness shall the moon give light to thee; but Jehovah is unto thee a light of eternity, and thy God thy glory. Thy sun doth no more go down, and thy moon is not withdrawn; for Jehovah is unto thee a light of eternity, and the days of thy mourning are ended.— ISA. lx. 19, 20.

"And I saw an angel standing in the sun."— REV. xix. 17.

"And the city has no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb was the light thereof."— REV. xxi. 23.

The Lord himself, and therefore His Divine love, is here manifestly treated of as a sun. The same is true throughout. The sun, whether in psalm, prophecy, or history, denotes the love of the Lord or its opposite. The opposite can be seen from these sentences : —

"If a thief be found breaking up, and he be smitten and die, there is no blood to him. But if the sun be risen upon him, there is blood to him. He shall make full restitution. If he has nothing, he shall be sold for his theft."— EXOD. xxii. 2, 3.

A crime or sin committed under pressure of external circumstances is one thing; a crime or sin committed from internal principles and with the consensus and premeditation of the man himself, is another. The sun here signifies the love of self. Hence the theft with "the sun risen upon it" differs from the theft without such connections; for man may do many pardonable things as long as this "sun has not risen upon them." But given the evil of this "sun of self," and all legitimate results follow.

Take another case: —

"And when the sun is down, he is clean."— LEV. xxii. 7.

When the love of self has been overcome in any instance, the man is clean. It is for the reason of this significance that so many cures of the Lord could not be performed until the "sun went down"; as in these cases: —

"And at even, when the sun went down, they brought unto Him all that were diseased, and them that were possessed with demons." — MARK i. 32.

"Now, when the sun was setting, all they that had any sick with different diseases, brought them unto Him. And He laid His hands on every one of them, and healed them."— LUKE iv. 40.

It is frequently the case that the power of the Lord has no perceptible influence upon man until self be overcome. When the sun of self has set, then can the Lord heal him. This is also true with the seed of the Divine planted in man. If it fall upon a rocky place, it may lift its head, but, as soon as the sun of self rises upon it, it is scorched. How beautiful a sight to see man's wise maxims, as long as they refer to some one else, lift their beautiful heads, and how pitiful a sight to see them wilt and droop as soon as the case applies to himself! As long as the case is the neighbor's, man will quote Solomon and Tupper by the page; but, as soon as the sun rises upon him, he goes away back into the dark days of mediæval lore, and puts forth some proverbs that are rank with the breath of the devil and smell of the pit. He will then bless the world with such sayings as these: "Self is the man;" "Every one his own neighbor;" "Take care of

No. 1;" "Every one for himself and devil take the hindmost," and other proverbs which, I have no doubt, are staple topics of conversation in the hells every day. Thus the sun has two meanings,— one the exact opposite of the other.

Take another case,— the horse. The horse signifies the understanding of man.—T. C. R., 623; A. C., 1288, 5985, 6534, 7503, 10,033. The understanding may be true or false. It may be a horse that heeds the rein, or it may be a horse that takes the bit in its teeth and makes away with the rider. It may be a horse white under the light of truth Divine, or a horse "of another color," red with passion or pale with cunning. It may be a horse that permits its rider to topple backward to the earth, or a horse of fire that carries its rider to heaven, as it did Elijah.

That the horse signifies the understanding of truth is evident from such quotations as these:—

"If thou hast run with footmen, how wilt thou contend with horses? And if thou didst trust in the land of peace, how wilt thou do in the swelling of the Jordan?"—JER. xii. 5.

"Mine anger was kindled against the shepherds, and I punished the goats. For the Lord of hosts has visited his flock, the house of Judah, and has placed them as the horse of His Majesty in the battle."—ZECH. x. iii.

"And I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in justice does He judge and make war."— REV. xix. 11.

In these cases the horse signifies the true understanding of what is Divine. In the following, it means the opposite; namely, a false understanding:—

"But he shall not multiply horses to himself, nor cause the people to return to Egypt."— DEUT. xvii. 16.

"A horse is a vain thing for safety; neither shall he deliver by his great strength."— PSALM xxxiii. 17.

"And Egypt is man and not God, and their horses flesh and not spirit; and Jehovah stretches forth his hand: he that helps stumbles, and he that is helped falls; they are all failed together."— ISA. xxxi. 3.

In such places as this, it is evident to every thinking mind that the horse means the understanding of man, or it means nothing. When it says, for instance, in the latter quotation, that the horse is flesh and not spirit, it means that in this condition man thinks after a carnal manner, and not after a spiritual. And thus the horse signifies the human understanding in all the one hundred and sixty-nine cases in which it is mentioned in Scripture. The horse signifies the human understanding, whether it be mentioned in the law or the prophets, or in the Psalms. It signifies the human understanding, whether it be spoken of as an actual horse in the stables of Solomon, or as an ideal horse in the vision of Zechariah. And the context determines whether it be the understanding of man in its good or in its evil sense that is treated of; for every term in the Word has its positive and its negative sense, as every law in Nature has its positive and its negative activity. Even as it is in Nature, so it is in the Word. Any one principle, given in connection with its own proper accidentals or environments, will show as a positive, while the same principle, given with improper connections, will show as a negative. It is so in Nature throughout. Take the heat of the sun. This heat, falling upon a flower in normal conditions, will produce the sweet odor proper to that flower; the same heat, falling upon a carcass, will produce a vile stench. A most remarkable illustration of this may be taken from the words of the Lord in MATT. xvi., when Peter spoke the memorable words, "Thou art the Christ," and Jesus had shown his approval of these words by giving Peter the blessing of the keys. Immediately after, when Peter represented the exact opposite of what had been the case before, the Lord rebukes him, and calls him Satan. This goes to show that the same person, place, or thing may signify exact opposites. So far as to this feature of the law.

Vineland, N. J. ADOLPH ROEDER.

[*To be continued.*]

WAYS IN THE SPIRITUAL WORLD.

In this world, it seems most desirable to pass from one place to another in the shortest space of time, and with the least labor. And since the nearest distance between any two places is a straight line, it therefore follows that the most convenient ways for travelling should make the nearest approach possible to straight lines. But in the spiritual world, where there is only the appearance of space and time, and especially in heaven, where there is the least of this appearance, the case may be different. They will not there inquire which is the shortest or quickest way, but which is the best way, and this may not always be that way which appears to be nearest or quickest. In the spiritual world a change of place implies a change of state; and that way will be the best which most perfectly accomplishes the required change, whether the passage shall occupy a longer or shorter period of duration. Something like this is sometimes apparent in this world. The best course for a ship to sail from one port to another, will not always be found to be the most direct course between the two places, but that which takes the best advantage of the prevailing winds and currents of the ocean as they flow there.

A straight line represents strict unswerving equity, rigid and inflexible truth. It is therefore the measure by which all other things are to be measured. But it represents truth alone, hard and unyielding, and untempered with love, kindness, and mercy. It does not therefore represent a way in which men are to walk spiritually, for indeed no one acts from truth alone, but from some affection by which he is led and guided. And it will be found indeed, that a straight line is the most difficult of all to walk in, or to describe accurately with the hand. This principle may be further illustrated by reference to the human body. No member or organ of the body, either external or internal, is bounded by straight lines, but by curves too complicated for geometry to analyze. Neither do any of the passages by which the living liquids

and fluids of the body make their way, follow straight lines. And finally, none of the motions which the hands or feet naturally make, follow straight lines. The actions and operations of the comparatively dead forces of inorganic nature, are apt to follow straight lines so long as nothing prevents; but this is not the case with the motions and operations of the living body.

Now the human form in all its particulars represents and corresponds to heaven. Heaven does not indeed appear in the visible shape of a man in the spiritual world, but still everything that is in the body represents something of heaven; and so the ways and modes in which the body acts externally represent the ways and modes in which heaven acts internally. Hence, we may conclude, that the ways and modes in which the human body moves and acts represent those in which they who are in heaven act. Since, then, external things in heaven correspond perfectly to internal things, it may be inferred from what was said above that the ways in which they walk in heaven are not straight lines, but curves.

Something may also be inferred concerning the kind of curves in which the heavenly ways lead. It may be supposed that they do not generally walk in circles, because a circle is a curve with no variety of flexure, and leads back to the point from which it started, as though no progress were made by it in state, or no permanent progress. It only brings the traveller back again to the commencement of his journey. But the heavenly ways may rather be supposed to follow spiral courses, which not only lead around, but also upward or downward, thus into a higher or lower plane than that of the starting point. And of such spirals there is an indefinite variety. Some idea may also be had of the beauty and delightsomeness of these ways, in which monotony is constantly avoided, by the perpetual change of direction and variety of prospect.

Since most things have both a good and a bad correspondence, this may be also the case with straight lines. They may represent not only truth but falsity, and in particular this falsity that what is only apparently true, is really and absolutely so. It is the falsity of those who think natur-

ally and selfishly, and not spiritually, and who therefore suppose that that which seems to be the most direct and best way in which to walk, is so spiritually as well as naturally. It is the falsity of those, who, looking directly at some object which they desire to gain, follow it without regard to other things which stand in the way of the direct course and without regard to the right which such things have to stand where they do. For he who acts from the love of self constantly interferes with the rights of others, in the pursuit of his own ends, because he regards other men and their rights as very little or nothing in comparison with himself and his own ends and purposes. Neighborly love requires that he who acts, or plans a course of action, should do it with regard to the rights of others, and with accommodation to the states of others, having regard to their good as well as his own. And this bending of one's own plans to the accommodation of others, may be represented by a curving course instead of a direct one.

When a man is led by the Lord from evil to good, or from hell to heaven, by regeneration, he seems to be led in wide circuitous courses, which gradually, but constantly bend away more and more from the course in which his natural will would incline him to go. Because man is a free agent, and must therefore be led freely, he cannot be turned about suddenly and abruptly from evil to good, because in order to be led freely he must be led by and according to his delights; and the delight of good can only be slowly and gradually insinuated in the place of the delight of evil.

I have above cited an example drawn from the art of navigation, in which the best way is sometimes found in this world to be not the most direct, nor the shortest in distance. It here depends upon the assistance of the currents of air and ocean. In the spiritual world, where all things are more living than in the natural world, there is more direct help or else hindrance to progress from the currents of life, than in the natural world. These currents are represented by the currents of electricity, of nervous and sanguineous fluids in the human body. And these are what dictate the ways in

which progress must be made in the spiritual world. And these currents, as was shown above, move not in straight lines, but in curves.

One more example may still be mentioned, in which a curved course is preferable to a straight one on earth. In ascending a hill or mountain it becomes easier to follow a winding course around it, than to ascend directly up its steep sides. I have no doubt that the heavenly mountains on which the angels dwell, are in like manner ascended in winding courses — partly perhaps for a similar reason that earthly mountains may best be so ascended, but still more for the reason that what is living, from its very nature, prefers to follow curves rather than straight lines. The evil may perhaps sometimes suppose, from the falsity in which they are, that they walk in straight lines; but it will appear that they also actually go in curves, but in such as are inflected in an opposite direction to those in which the good walk.

D. H. Howard.

"MY TIMES ARE IN THY HANDS."

I need not care
If days to come be dark or fair,
  If the sweet summer brings delight
Or bitter winter chills the air.

No thoughts of mine
Can penetrate the deep design
  That forms afar, through bud and bloom,
The purple clusters of the vine.

I do not know
The subtle secret of the snow,
  That hides away the violets
Till April teaches them to blow.

Enough for me
Their tender loveliness to see,
  Assured that little things and large
Fulfil God's purpose equally.

How this is planned,
Or that, I may not understand ;
I am content, my God, to know
That all my times are in Thy hand.

Whatever share
Of loss or loneliness or care
Falls to my lot, it cannot be
More than Thy will for me to bear.

And none the less,
Whatever sweet thing comes to bless
And gladden me, Thou art its source,
The sender of my happiness.

Add this to me,
With other gracious gifts so free,
That I may never turn my face
In any evil hour from Thee ;

Nor on the sand
Of shifting faith and feeling stand ;
But wake and sleep with equal trust,
Knowing my times are in Thy hand.

Mrs. Mary Bradley, in Morning Light.

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you — be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a charge you cannot notice, a sorrow you cannot disclose — turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters ; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—*Selected.*

THE RELATION BETWEEN THE TWO WORLDS.

What relation do the inhabitants of the spiritual world bear to those of the natural world? It has already been shown that there is such a world, spiritual in its nature and related to this world as the soul to the body. It has also been shown that the inhabitants of that world are those who have passed in thither from this world, and that the change of worlds at death is only a change of consciousness from this to that field of sight and sense. Moreover, it has been pointed out that, on entering that world, the inner and real nature is brought to view, and that, by the working of a law which is universal, every one receives place according to the character, according to the life.

That world is, then, no distant part of the material universe, from which abode of the departed we must be far distant. It is always near. The separation between the two is not of space, but of kind. The distinction between the two is not as between two things of the same kind, but as between two kinds. The difference between a man in the flesh and a man in the spirit is not at all like that between people of different races, but is more radical.

While in this life, we are inwardly spirits possessed of spiritual bodies dwelling within those of flesh; but we are, by virtue of this flesh, living on a different plane and dealing with the things of this life. When we go hence at death, we leave this body and its senses which take hold of material things, and are thenceforth dealing with spiritual realities; but we have made no journey in space; we have only passed out of one sphere of life into a sphere above it.

The veil between the two is thin, but eyes of flesh can see nothing spiritual. There is but one step between the worlds, yet feet of flesh cannot take it. At no point do the two worlds touch each other. The one interpenetrates the other, but does not mix with it, just as the soul interpenetrates the body, but is itself no part of the body.

But those who go hence are alive. "God is not the God of the dead, but of the living," saith the Lord. What relation do they bear to us and we to them? Do they think of us? Do they know what we do? Do they know when we approach life's end? Do they prepare for our coming? Do they know those whom they once knew? Do they maintain such a relation with those they love that there is no actual separation of heart? If they have any relation to us still, can they be of any use to us? Is it lawful to think that the deceased mother still watches over and benefits her children? that the deceased brother or sister is of any assistance to those remaining here? If they are near, and if we have the same ability which the prophets of old had to be "in the spirit" and to behold the scenes of the other life, why may we not do so, and answer all these questions at once?

Here are certainly subjects enough to deal with at one time; but it will appear, upon running them over, that they all merge into two; namely, What relation do the inhabitants of that world bear to those of this world? and, secondly, Is it advisable or orderly to force our way into open communication with them, thus changing the relation which they now bear to us?

In the first place, it is clear that they have a very distinct relation to us in the flesh. The thought of reunion with them when we go hence is excellent, but to this should be added thoughts of present relations. When David said, "I shall go to him, but he shall not return to me," and when our Lord prayed that His disciples might go sometime and be with Him where He was, the great fact of reunion was distinctly taught. It also lies in that ancient saying, as to those who died, that they were "gathered to their fathers." And this fact is too full of meaning for us to find speech to dwell upon it.

We all think, sometimes, of growing old and failing to continue about our work, and of being sick beyond recovery, and of falling at last into the sleep of death; and then how suddenly the thought is illumined with an inexpressible joy, and we think that we would not ask to know anything more than

that we should be within the view of those who were once our guides and companions.

So, manifestly, it will be if we do not unfit ourselves, by present recklessness and unfaithfulness, for such companionship; but the question we are considering goes further than this. We put down reunion as a fact of inspired promise, and we say that this is glorious, but still we would ask further, "Have they anything to do with us now? and, if so, what have they to do?"

To this let the answer be quick. They do have to do with us now. They are in relations with us. And one of these is guardianship or protecting attendance.

If it were necessary, it would be easy to point out that something of this is believed even among pagans. Spencer and others attempt to show that it is a universal belief that the deceased attend us, and that all worship had its origin in the desire of the savage to honor and propitiate his deceased parents. They do not establish this inference, but they have no difficulty in showing that uncivilized tribes do regard their deceased as near them, and as exerting a powerful influence for good or evil over their affairs.

However degraded the rites which pertain to such a belief as exercised by the ignorant savage, the evidence is clear as establishing the general instinctive belief in guardianship by spirits.

And the same appears just as clearly in more polite paganism. Listen to the oldest Greek writer, Hesiod: —

> "Aërial spirits, by great Jove designed
> To be on earth the guardians of mankind:
> Invisible to mortal eyes they go
> And mark our actions, good or bad, below:
> The immortal spies with watchful care preside,
> And thrice ten thousand round their charges glide:
> They can reward with glory or with gold,
> A power they by Divine permission hold."

This is the speech of one who had no Bible to lean upon, but who was guided alike by instinct and by the remains of ancient religion.

Renouf, in his "Lecture on the Religion of Ancient

Egypt," brings out the same faith, and then adds that this "belief is not limited to the Egyptian and Indo-European families, but is nearly universal. Everywhere, as Herbert Spencer tells us, we find expressed or implied the belief that each person is double, and that, when he dies, his other self may return, and continues capable of injuring his enemies and aiding his friends."— Page 154.

And in the poets it is rather instinct than revelation which leads them to utter this thought so often. Mrs. Stowe speaks thus : —

> "Sweet souls around us watch us still,
> Press nearer to our side;
> Into our thoughts, into our prayers,
> With gentle helping glide."

And Mrs. Browning puts it quaintly : —

> "As the moths around a taper,
> As the bees around a rose,
> As the gnats around a vapor,
> So the spirits group and close
> Round about a holy childhood, as if drinking its repose."

The reasonableness of this general idea no one can deny. When we think of a mother leaving in this life a child over whom she has watched, we cannot continue to think of her at all unless the mind may admit the thought that this watching will continue her constant exercise. When we think of Martha Washington sitting quietly, day after day, in her secluded room, dwelling continually upon the life of her honored deceased husband, and waiting for the call to go hence and be with him, and when we reflect that she might have been taken first, can we think of her otherwise, in that case, than as closely attending him ?

It needs no argument to show that they do not see what is bodily in us, — our raiment, our fields ; for, just as our eyes of flesh do not see what is spiritual, so their eyes do not see what is natural. But there is a sphere with every one of us, — the sphere of our affections and thoughts,— having its own character and quickly affecting all with whom we come in contact, and this they of the other world perceive. They thus know what is essential with us.

Moreover, they would not remain always in the knowledge of what is earthly with us, but would gradually look more and more to what is spiritual and inward. When we first go away from an accustomed place, we remember just how the people were dressed and how their houses were furnished, but, little by little, forgetfulness comes in as to these things, for nothing calls them up; but our remembrance of the friends themselves and our actual knowledge of their hearts may increase steadily.

The relation, therefore, of a recently deceased friend would undergo a gradual modification, but it would merely become more relieved from material recollections and interests, and be made to bear more and more upon the essential affections.

Upon this relation, a violent hatred, on our part, of the memory of the deceased, or of his high aims in life, or of the angels with whom he dwells, would work great injury. This separation by our wickedness, this sundering of a sacred tie, is conceivable, and its consequence must be a spiritual separation, causing suffering to the one on the other side as well as to all who love us on this side; but what except this can break the tie? Certainly, the Lord, who has provided the ties of friendship and love, will not cause them to cease so long as good can come from them to us and others.

The closeness of the bond between the Lord and his disciples, whom He "loved unto the end," and to whom He said that He would not leave them comfortless, but would come and would be with them always, indicates to us that, in a measure, according to their finite ability, the angels will have us in keeping.

This is expressly declared, and we will now note what the Scripture teaches. It says, most definitely, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."— Ps. xxxiv. 7. And again, "For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."— Ps. xci. 11.

It also teaches us how Jacob, when he lay down solitary at Bethel on his journey to the land of his mother, found that

the angels of God were with him, "ascending and descending." Again, we read how Elisha's servant had his eyes opened to behold that, when he thought no help was at hand, "the mountain was full of horses and chariots of fire," so that, as Elisha said, "they that be with us are more than they that be with them."—2 KINGS vi. 16. And remember that the Lord blessed little children and spake of "their angels."—MATT. xviii. 10.

This truth of angelic guardianship was brought as a temptation to the Lord, to the end that He should leap from a high point in order to prove His trust in the promise; but, while He rebuked the appeal to fanaticism, He accepted as perfect truth the saying that the angels have charge of us.

The Epistle to the Hebrews, in speaking of the angels, says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—i. 14.

Let this suffice as to that vitally important aspect of the relation between the inhabitants of the other world and those of this world which is included under the term guardianship.

They watch over us. Through their deep love for us, they are aware of our purposes. By ways unknown to us, they join with and strengthen our good intentions, and moderate those which are evil. How often do they ring the silver bells of memory, and set us quietly at work, recalling the advice they gave us in the flesh, and all those good influences which make for our peace, but which we are in danger of forgetting.

Especially do the angels discern the efforts of the evil in the other world to possess us, and, so far as we coöperate with them, they defend us. Sympathetic assistance is also continually rendered. Gentle and inward administration of comfort and peace is what we often greatly need and what they love to give. Remember how it is written, after our Lord's series of temptations, that "angels came and ministered unto Him."—MATT. iv. 11. So, too, at the time of his great suffering in the Garden of Gethsemane, "there appeared an angel unto Him from heaven, strengthening Him."—LUKE xxii. 43.

The occasional presence of a conscientious and trustful

friend is a great help, stilling thoughts of fault-finding and giving new life to our endeavors to do right. But such presence, for this purpose, we all have constantly with us if only we will heed the still, small voice which speaks its influences of comfort and strengthening.

One other way of the many in which the angels assist us is brought to view by noting that, on the Mountain of Transfiguration, there were seen two — namely, Moses and Elias — who talked with the Lord about his decease, which He should accomplish at Jerusalem. He was at thought upon the Holy Word and its predictions which He was fulfilling in every jot. In this they of the other world joined Him most closely.

At another time, an angel was with John, showing him the Holy City; and, when John would worship him, he prevented it, saying, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this Book: worship God."— REV. xxii. 9. So he taught John that he was one with him in the Word.

Little do we know as to the great nearness which the ministering angels have to us when we are reading the Word or are thinking over a passage with open minds.

That the angels receive those who come is plainly taught by our Lord in the parable of Lazarus and the rich man. "Lazārus died, and the angels carried him to Abraham's bosom."— LUKE xvi. 22. Yet they could not do this work of receiving the newly-awakening spirits unless they knew of our coming and were in some degree attendant upon our sickness. At the tomb on Calvary were seen two angels.

There is no need to point out how often those who are going hence see those who are at hand to welcome them. Pages might be filled with such testimony. As one said,—

> "I hear a voice you cannot hear,
> Which says, I must not stay;
> I see a hand you cannot see,
> Which beckons me away."

Of all this there is a reverse side. This guardianship, this ministration in close sympathy, this watchful attendance and reception when we go hence, are based on the love of others

for our good. There are those gone hence, however, who do not love our best qualities, and who do not desire to see us prepared for heaven.

Of this class the Scripture tells us very much. It calls them devils, satans, evil spirits. It shows them tempting the Lord and trying to make his very dutifulness a means of his overthrow.

These evil spirits do not come to help, but to possess us and rule us injuriously. How constantly did the Lord find those who had lost their liberty to these bad masters, and who were restored again by the Lord in his exercise of power over the evil. These wicked ones were so abject that they besought Him to let them enter into swine. But the very purpose of His coming was to meet and subjugate these foes of man, and his conquest was perfect, so that He said, "I beheld Satan as lightning fall from heaven."

Later, the Book of Revelation presents the evil as once more ruling among men and rising to threatening power in the other world, but the contention in which Michael and his angels overcame the dragon and his angels shows us that the end would be the overthrow of the evil. But, even now, every one must defend himself, by looking up in prayer and by welcoming in other ways the heavenly and refusing the infernal attendants.

Before this subject of relationship of the spiritual to the natural world can be laid aside, a word must be said about the open intercourse which many regard as a great blessing. That there may be instances, not only upon the death-bed but perhaps in other rare cases, when such communication is not harmful, must be admitted, but that there is a use in respecting the veil which hangs between these worlds no one can doubt. It is admitted by spiritists themselves that there is much deception practised by spirits, that mediums are brought under the irresistible influence of "controls," and that much harm to social order has already been done by those acting under such guidance.

Emerson, who will be recognized as an unprejudiced man, carefully investigated the subject, and came out with his con-

demnation of "those seamstresses turned sybils, who charged a pistareen a spasm." Agassiz met with Mr. Home, then the leader among mediums, and Home complained that scientists would not investigate. "I will come to-night," said Agassiz. "Then," said the gratified Home, "I will show you a spirit hand." "Very well," said Agassiz, "when it is stretched over the table, I am to have liberty to strike at it with a dirk. If it is spirit, no harm will be done. If it is a human hand with a little phosphorus rubbed on, the knife will show it." Home declined the test.

There is an impression among spiritists that Swedenborg was one. They forget that he was a scientist, that he never sought intercourse, that he was admitted to a knowledge of what was transpiring in the other world for the purpose of understanding and explaining the Holy Word, which spiritists despise, and that he gave most solemn warning as to the danger attending open communication.

From the priestess of the Delphic Oracle down through magicians and wizards and conjurers, the lower regions of the spiritual world have had communication with men, but no good has come of it. The old law was, "Thou shalt not suffer a witch to live."—Ex. xxii. 18.

We do not need thus to enter behind the veil. We do not need thus to climb up some other way than by the Lord as the Door. He has told us in His Word that there is a spiritual world at hand to receive us at death, that those who have gone hence are already there, each in his own place, and that they watch over and guide and defend and assist us and await our coming.

Magnificent thought that the race both upon its higher and upon its lower planes is one, the one flock of the One Shepherd, that we are all made for his service and for the service one of another.

> "We hold the keys of Heaven within our hands,
> The gift and heirloom of a former state,
> And lie in infancy at Heaven's gate,
> Transfigured in the light that streams along the lands!

"Around our pillows golden ladders rise,
And up and down the skies,
With wingèd sandals shod,
The angels come and go, the messengers of God."

To every one who will receive Him, day by day, the Lord cometh "in the glory of his Father with the holy angels."—MARK viii. 38.

Bridgewater, Mass. THEODORE F. WRIGHT.

THE POWER OF MUSIC.

A TRUE STORY.

WHILE the blue and golden sea above,
To the sea below is making love,
While the ship plunges on like a freighted thing,
And against the sky the tall masts swing,—
Moodily dreaming of future and past
While the quivering twilight thickens fast—
My fingers wander the white keys o'er
Playing old hymns oft played before.
Idly through strange chords they go,
Sad with an unwonted woe,
When lost in dreams of another land
The music ceases. But on my hand
I feel a touch and a soft voice cries
While I gaze in the stranger's tearful eyes,—
"Play on, sweet sir, for this I know
Music alone can ease my woe."
My heart beats high with a joy supreme,
Forsaken is the idle dream,
And Music awakes with a joyous start
For the soothing of a human heart.

. . . . .

Now, do ye ask what place and power
Can Music hold in life's short hour?
Its place, the soother sweet of men.
Its power, to give them peace again.
Ruling worlds with its olive-rod,
Ambassador from the heights of God.

Glasgow, Scotland. ALICE ARCHER SEWALL.

THE SACRED SCRIPTURES OR "WORD."

We read in the New-Church writings: that the literal sense of the Word is its basis, firmament, and continent; that the Word without the literal sense would be like a temple with no walls or roof to protect altar and sanctuary, or like a palace without foundation; that the Scriptures are the Word itself in the literal sense, for within that is contained the spirit and the life, every Divine work being complete and perfect in the ultimate; that the spiritual and celestial senses are not the Word disconnected from the natural sense, and that the Lord is chiefly present in the latter and from that teaches and illustrates man; that when we devoutly read the Word in that sense a communication is effected with some society of the heavens; that the spiritual sense is the internal truth within the letter, and the celestial sense the internal good within that truth; that throughout the Word there is a regular connection and coherency to effect and perfect which each particular expression in the letter is necessary, insomuch that if a single word were taken away the connection would be broken and the coherency perish. We are also informed that in every considerable society in the heavens they have a perfect copy of the Word, inspired by the Lord, written by angels, and carefully guarded lest it suffer change or alteration in its least jot or tittle; that it resembles the Word in the natural world in this respect, that the wise read it in wisdom and the simple in simplicity; also that in the spiritual world there is a language common to all, used in writings as well as in speech, and that all come into its use without instruction.

We know that in our natural world there is no common language capable of such use, therefore it is plain that none of our terrestrial tongues can give us a literal translation of the heavenly Word. Let us with reverent purpose, then, enquire how our illustrated seer must be understood.

In "Doctrine of the Sacred Scriptures," 13, he speaks of the Masorites, and also there mentions the prohibitions in

Apoc. xxii. 19. We find, however, though he very fully treats upon the subject of the Scriptures afterwards, he says little or nothing more of the labors of the Masorites, and in "Apocalypse Revealed," 957–959 inclusive gives a very full but somewhat different explanation of the passage in the Apocalypse.

Undoubtedly, the reason why he says nothing more of the Masorah, was, that he had discovered, what scholars both out of and within the New Church are compelled to acknowledge, that the very best Masoretic texts certainly contain more or less errors. They took the text as they found it, not at its first delivery but long afterwards, and any errors then existing were naturally enough preserved. We must remember also that the first chapters of Genesis are a copy from the "Ancient Word." It is not clear in what language that was written, but it is quite certain that the primitive Hebrew was far different from that of a later date. But let us pass by the text of the Old Testament and look briefly at the Greek manuscripts of the New.

It is related that at the time Griesbach revised his celebrated Greek Testament in 1796, there were known to exist about three hundred and fifty Greek manuscripts of the four Gospels, about fifty of the Apocalypse, and a great many of the Acts and Epistles. No two of these agreed throughout. The "Vatican" manuscript (said to lack the Apocalypse,) and the "Alexandrine" manuscript were regarded as the leading ones. The former first known to the world in general from the publication of the Vatican Collection in 1475 and the latter found about 1628. Since Griesbach's day others have been discovered from time to time, the "Sinaitic," found partly in 1844 and partly in 1859 being regarded as the leading one. The variance between these codices was largely due to the fact that printing being then unknown, they were multiplied by transcribing, thus causing the changes and alterations to increase continually. The original books were not divided into chapters and verses. This was the work of other hands. Though convenient, it would be more so if all were alike in that respect, and especially if divided by subjects.

There follow the Latin translations from the time of the original Vulgate up to Schmidius and others. Then we have Luther's Bible and other versions in the German language, also Wyckliffe's, the King James, and other versions in English. At this day it is claimed we have the Bible in two hundred other languages. But we must remember that though the different readings are very numerous, taken as a whole, providentially the most of them are comparatively trifling; the greater part of the important ones being in the Acts and Epistles. Those in the Old Testament and those in the Gospels and Apocalypse are said to be readily distinguishable by critical rules and more especially by the light of true doctrine.

Looking over the whole ground we seem to be impelled in this direction, that: when any single word, syllable, letter, or character of any terrestrial language is capable of conveying a full, distinct idea of a natural sort, such as the name of a person, a place, or a number, for instance, the rule can be applied in its strict sense, but when two or more words are necessary to express such idea then those words, (be they few or many) must be regarded as one, that is, as a translation of some one word, syllable, letter, or character of the Word in the heavens. This must likewise include different modes of expressing the same thing in any one language.

To make this clearer, let us look closely at the three Latin words *verbum*, *versus*,and *vox* used by Swedenborg in treating on the subject of the Scriptures. *Verbum* is defined: a word, what is spoken or heard, a saying, an expression, a phrase, a sentence, and in the plural is used in the same way. *Versus* is derived from *verto*, a turning round of the plough, hence, a line, a row, and hence a verse. *Vox* is defined, primarily, a voice, a sound, a call, a tone; secondarily, that which is uttered by the voice, that is, a word, a saying, a speech, a sentence, a proverb, or a truth. These words are thus variously used by classical Latin writers, the meaning being determined by the context. Why should Swedenborg be an exception? He, moreover, uses *verbum* in another sense still, that is, the one used in the title of this article. But we are not left to conjecture on this point. We read: —

"And from the signification of words, that they denote truths is because all the Word in heaven is from the Lord, therefore words in the internal sense signify truths."—A. C., 4692.

Also: —

"'After those words.' This signifies after those (things) which precede, as appears from the signification of 'words' in the original tongue that in fact they are things (*res*). . . . Wherefore, all Divine truth in general is called a word. . . . Therefore, words in the Hebrew language also mean things (*res*)."—A. C., 5075.

There are many more such passages. We will give only the last one: —

"Therefore, the commandments of that law are called the ten words.—Exod. xxxiv. 28 and Deut. iv. 13, x. 4. They are so called because ten signifies all, and words signify truths, for it is evident there were more than ten words."—T. C. R., 286.

Swedenborg comes to us both as translator and interpreter, —one who is able, by reason of the opening of his internal sight, to detect any spurious passage that might have crept into the text. The New Church ought to welcome his version of the Sacred Scriptures, as far as he gave any. The Books of Genesis and Exodus, as well as Revelation, we have in full, as also very many passages from the remainder of the Word, both Old and New Testament. We might reasonably expect to find him differing at some points with the received versions, and so he does differ somewhat. We will very briefly point out three of these from the Apocalypse, which is all our space permits.

First. Chap. ii., v. 9, the clause, "But thou art rich." This passage is claimed to be in every Greek manuscript ever found, varying a little as to exact language. (As the Roman characters do not accurately express the Greek in all cases, we omit the original reading.) We find that Swedenborg interprets this clause in the "Apocalypse Explained," but, in the "Apocalypse Revealed," he omits both explication and text. As the "Apocalypse Revealed" was written last, and also published by the author himself, and the "Apoca-

lypse Explained" was not, the omission must be regarded as his reconsidered and deliberate conclusion.*

Second. The words, "And I stood upon the sand of the sea," being the first clause of v. 1, chap. xiii. of the Common English version, is in the Greek texts, some Latin versions, and in the New Revised English version, v. 18 of chap. xii., and reads, "And he stood on the sand of the sea." There are two corresponding Greek readings, just alike, except one letter only. Swedenborg adopted the one like the Common version, rendering it, *Et steti super arenam maris*, and very clearly explaining the same.—A. R., 565½.

Third. Chap. xxii. v. 4. The first clause reading, in the Common English verson, "Blessed are they that do His commandments." In the New Revised English version, the clause reads, "Blessed are they that wash their robes." There are two corresponding Greek readings, while the Vulgate adds, "In the blood of the Lamb." Swedenborg adopted the reading of the Common version, rendering it, *Beati facientes mandata Ipsius.* This is explained in A. R., 951.

The fact that Swedenborg wrote in Latin makes the Latin translation of the Word peculiarly interesting. The original Vulgate (the first in that tongue), was translated in the early part of the Christian era, when Latin was still, to a great extent, a living language, and the Greek manuscripts not so numerous and more accessible than afterwards, as we shall be able to show is more than probable. We take from a Graeco-Latin copy of the four Gospels and Apocalypse the following statistical and other data. It is well to say that the Greek side of this book is a copy of the result of Griesbach's researches and comparisons of manuscripts, giving what he regarded as most entitled to be considered the correct text, as well as notes giving the readings not clearly so considered. This has been annotated from Tischendorf's labors, showing how the Vatican, Alexandrine, and Sinaitic manuscripts differ in the four Gospels from the received version, and how the two latter manuscripts differ in the Apocalypse. It has also been divided into subjects by marginal lines, disregarding the ordinary divisions. In the four Gospels there is a mark in

* We do not so understand it.—Eds. N. J. Mag.

the margin opposite each subject, showing whether it is related elsewhere and giving the place, if any. All the passages from the Old Testament are put in quotation marks and indicated by a marginal reference. The Latin side is the original Vulgate, divided into chapters and verses, each verse having a mark in the margin, showing whether the subject matter therein contained was quoted by our seer or not; also whether literally quoted or substantially. Points of importance are noted in the margin, including omissions as well as words not found in Swedenborg's quotations.

There are the same number of chapters in each Gospel as in the Common version, but not in all cases divided the same. There are about 3,676 verses in the whole four Gospels, but, in many cases, very differently divided than the common version. Of those verses, Swedenborg quoted 2,264 in his Latin. The remaining 1,412 he probably had no occasion to quote. Of those he did quote, 89 are *verbatim* like his text, 1,692 are substantially like his text (the difference in most cases being extremely trifling), about 478 require only slight change to make them agree, while only about four or five are so radically different as to require reconstruction. The verses *not* quoted by Swedenborg have been carefully compared with Schmidius's Latin Bible, and found to agree most remarkably, with few exceptions, the chief variance being the use of different qualifying words and pronouns affecting the sense but little. The verses not quoted by Swedenborg have also been compared with Tischendorf's notes, and it was found that, though the Common English version often disagrees with the Vatican, Alexandrine, and Sinaitic manuscripts, yet, on the same points, the Vulgate agrees in a most remarkable manner. This seems to show that the translators of the Vulgate probably had as good Greek manuscripts as we boast at the present day. Let two detailed examples suffice as a conclusion.

Here is one where Swedenborg and the Vulgate agree, using slightly different language; but both disagree with the Common English version: —

"Quid vobis videtur? Si fuerint alicui centum oves, et erraverit

una ex eis : nonne relinquit nonaginta novem in montibus, et vadit quaerere eam, quae erravit."— MATT. xviii. 12.

The clause *in montibus*, showing that the sheep not strayed remained on the mountains or the elevated state represented thereby, while the strayed one probably descended to a lower spiritual plane. In the Common English version, as well as the Revised one, the *man* is represented as going *into* the mountains to seek the lost sheep. Which version is in accordance with the science of correspondences?

Another case is the Lord's prayer, as given in MATT. vi. Swedenborg's version very nearly agrees with the Common (English), while some of the Greek texts and the Vulgate, as well as the New Revised English version, differ materially from Swedenborg and the Common English version, as well as with each other. The Vulgate has this singularity. The peculiar Greek expression, *epiousion*, found in MATT. vi. 11, is there rendered *supersubstantialem*, while in LUKE xi. 3 the same thing is rendered *quotidianum*. The following very nearly agrees with the form of that model prayer as we have it in our "Book of Worship": —

"Pater noster, qui es in coelis : sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in coelo, etiam in terra. Panem nostrum quotidianum da nobis hodie. Et remitte nobis debita nostra, sicut et nos remittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Quia tuum est regnum et potentia et gloria in saecula. Amen."

New York. JOHN F. LOASE.

SO LONG as we believe ourselves made for duties, we work like slaves ; but when we wake to the truth that duties were made for us, we come into the liberty wherewith the Lord makes his children free. The soul grows in stature and beauty and grace by the doing of duty ; just as the body grows in health and strength and skill by the exercise of its members. — *Mrs. Ware.*

THE LAW OF USE.

THE law which is wisdom is the law of love, and love in the conduct of life is ministering to fellow-men, love to the Lord as well as love to the neighbor, for, said Jesus, "Inasmuch as ye have done unto one of the least of these my brethren ye have done unto me."

In society ministering for the most part takes the form of special functions devolving upon individuals and groups of individuals, and the function makes of the individual or the group an organ, and of the whole of society an organism. And as all advance in development of organized beings results in more complete harmony of more completely specialized organs, so progress in human associations results in assigning to individuals and groups of men more sharply-defined functions or uses, and in combining these into a more perfect whole.

The industrial organization of society goes much further than to satisfy the necessities of man's outer nature. It is a necessity of his spiritual nature as well. Love which is eternal life and which brings with it to the heart all real blessing, can go forth in no other form than that of function or use; and as pure love brings order with it from its source in God, so when it expresses itself in functions or uses, these will naturally fall into orderly relations and combinations.

In heaven where life is love unperverted and unobstructed, each angel is an organ of use; the force of his life impels him on to doing for others, and the light of life guides him in doing; and the society made up of such individuals must be a very complete organism. We cannot conceive of a heaven made up of countless myriads of angels to live on forever, each devoted to doing for all, and all doing for each, without order combining and harmonizing the efforts of individuals and groups and making of each an organ, of all an organism.

That heaven is an organism shaped in every member and vessel and fibre to the law of function or use follows there-

fore from the law of love which Jesus declares to be all the law of life, and which must constitute the order of existence in heaven; and such Swedenborg found by direct observation and experience heaven to be.* He went further and showed that this organism animated by love from the Lord and guided in every motion by wisdom from Him, is in His image and likeness, a grand man, as complete in its harmony of parts as an individual angel. The kingdom of God is, according to Swedenborg, a kingdom of uses, and as God's kingdom comes and his will is done on earth as in heaven, all life on earth will be shaped to the law of use.

Wherever the law of love to the Lord and the neighbor is the order of motive and purpose and delight, the law of use is the order of the conduct of life. All healthy individual life tends to use, and in use it closes. A man's use determines his place in the universe, and constitutes his reason for existence. It makes of him a healthy organ in the organism of the whole. It is true that on earth the law does not and cannot have as complete sway as in heaven; to the sick and incapacitated the world must give according to their needs; but, with exceptions due to outward conditions, the order of living is "each to all according to his capacity, and all to each according to his works."

The Creator's love tends to use, and for use are the universe and all things therein created. In general, the use of the Divine word is to bring into being and sustain men, and to impart to them the greatest possible degree and amount of happiness. To live in accord with the spirit that animates God's purposes, the children must do for one another as the Father does for them. Without effort to do for fellow-men, a man stands in the universe miserably isolated, at variance with the effort that calls it into being and carries it onward to its objects and ends; while to live for fellow-men is to coöperate

* That Swedenborg's description shows heaven to be just what a society existing in entire accord with the Divine law of love must be, is convincing proof to the writer's mind that his description of things seen and heard there is true in essentials at least, the more so because Swedenborg alone in his time formed such a conception of heaven.

with the Creator, and to move onward in the current of His providence, and it opens the heart upwards to receive the full measure of happiness for which He created it.

In God's all-wise plan for creating and sustaining and blessing the objects of His love, it comes about that they are born and pass through some stages of preparation on material earths, and thus pass through what we call death to never-ending life in another world. The use of the earth, then, is to furnish inhabitants to the spiritual world, and the more spiritually healthy men it furnishes for everlasting life, the more completely it fulfils its ends. The earth and all that is therein is made for man, not man for earth or anything of earth. Coöperation with the Divine effort tends to increase the number and the well-being of men born upon earth, and all human devices and methods and systems of associated or individual life that conflict with the Divine effort must perish as the world moves on to fulfil its Maker's ends. They are permitted to continue for a time for the hardness of men's hearts; but no principle of human association, no system of rights of person or property, no habits of thought or customs or laws can be intrinsically right that tend to limit or lessen the capacity of God's fair earth to support the greatest number of people in the best conditions of healthy growth of body, mind, and heart; that is, in the best conditions of preparation for heaven.

Assuming or believing that God is love, and that all His works are for the objects of His love, and that there is eternal life, then the earth is made for the birth and best development of the greatest number of children to be gathered to the home prepared for them by their heavenly Father, and any system of appropriation of the products of the earth that interferes with this end must be temporary adaptation to the perverted condition of human will, and must pass away as the world moves on toward more complete fulfilment of the ends for which it was created.

But the tendencies of perverted human character are toward just such appropriation. The forces of spiritually healthy life impel men on to doing for one another with self-support

incidental, while the forces of perverted motive and purpose tend to gather to self all within grasp, and to give out as little as possible; and, yielding to such perverse tendencies, men go on appropriating the face of the earth, and the products of the earth, and the products of the labor of fellow-men, and withholding from the laborer as much as possible; generally and for the greater part of historical time withholding from the more lowly laborers all but barely enough to keep them alive and permit the removal of the supply of laborers. And progress in society life has heretofore consisted largely in limiting such appropriation and extending, step by step, slowly and against all the opposition which self-interest could maintain, the benefits of the world's work to the men who do the work.

The appropriation was at first done by brute force, forcible seizure of goods and persons, reducing the laborers to slavery and compelling them to work and live under the control and for the benefit of their masters. This gave way to organized war waged by masses of men, and the organization permitted and made necessary some limitations of violence and greed. The underlying principle is the same whether the fruits of labor are taken from the laborers and bestowed upon other individuals or classes by the raid of bandits or the taxation of government, although, as just said, organization does, of necessity, introduce limitations and mitigations of the evils of forcible appropriation.

Under Providence the limitations have gone on increasing until within the last few generations, and, in the most enlightened countries, appropriation under the name of government, for other purposes than the general good, has practically ceased. This kind of confiscation of the products of labor for the benefit of favored persons or classes, once considered entirely right, is now condemned by the judgment and opposed by the conscience of all free and enlightened peoples. Still, misappropriation goes on; still, the fruits of labor of body and mind are largely directed from the rightful object of supporting, in conditions of well-being and healthy development, the workers of the world to be means of useless and

wasteful indulgence in the hands of individuals and classes. The world's work produces abundance for all. Responding to the newly-awakened activity of mind and growing intelligence, the earth is yielding enough and more than enough for all the workers who dwell upon it. There is nowhere, over any considerable portion of the civilized world, a lack of production to support the dwellers there, directly or by exchange of products with other portions of the world. There has been no such failure in God's work. We may rest in faith that there never will be such failure. He has not sent men into the world to be cramped and distorted by want and excess. It is of man's perversion of God's gifts that the failure comes about, and in civilized countries very largely and principally by perverse diversion of the products of labor from the proper channels of distribution,—a diversion, too, which is not yet clearly judged and condemned by the Christian conscience of the world. Forcible seizure of the products of another's labor, slavery, serfdom, peonage, taxation of the many to support a few, all once acquiesced in as right, have come up for judgment before Christian concience and been condemned. But there still remain methods of acquiring property and laws of ownership which permit the transfer of the products of labor from the mass of laborers to a few in such proportions as to leave the laborer lacking the means of healthful life, and to bestow upon the few means of useless and wasteful self-indulgence and harmful power.

If worldly conditions alone were affected, there might be no need of appeal to revealed truth ; indeed, the answer to such an appeal might then be, "Who made me a judge and a divider over you ?" But the evil effects of the perversion of the industrial system go far deeper than to worldly conditions and environment. The system perverts character. It causes certain traits which enable the possessor to avail himself of its advantages, notably shrewdness and sagacity, to be enormously over-estimated in comparison with honest, single-minded industry. Under its influence, the measure of manhood becomes distorted, and manhood itself is sacrificed to achievement ; human prudence is exalted ; the implication of

the system is that Divine Providence is a fiction; days and nights are burdened with cares that should have no place in Christian life. Instead of single-hearted effort to accomplish each his share of the world's work, we have a feverish effort to divert to self as much as possible of the products of labor, limited only by more or less arbitrary custom and law among workers; and we have, besides, classes consuming large shares of the products of work who are not workers at all. Indeed, the system of distribution is especially adjusted to enable the more intellectually gifted to raise themselves and their families out of the necessity of work rather than to render work attractive, healthful, and efficient in developing character. The very progress of the industrial system toward more specialization of function so essential to increase of efficiency in material and intellectual achievement becomes a curse to the worker by narrowing the range of faculties exercised without increase of opportunity in other directions. If products were fairly distributed, this tendency would be more than offset by the higher home life and civil life and religious life, and the greater knowledge and enjoyment of nature and literature and art, and generally wider human sympathies and interests which the specialization of function would render practicable.

True, the evils originate in the deeper motives of the heart, but they are developed outwardly and confirmed by perverted outward conditions. Disorderly environment reacts upon the soul. As slavery and tyrannical government react upon character and limit and debase it, so unjust distribution of the products of labor limits and debases. The industrial system directs and influences a very large part of the efforts and thoughts of men, and a Christian industrial system would exert its wide-spread, constant influence to lead men from selfish labor, through labor from love of wife and children, to labor from love to fellow-man. The great end of industry is not to satisfy bodily needs alone; it is to lead men to the love of use; is not to develop intellect alone, but far more to open the heart upward to receive love from God; it is to

make the law of use the law of the conduct of life, the love of use the motive power of conduct.

If the object or use of the earth is to "furnish inhabitants for heaven," then homes where children may be born and reared are essential to the Divine plan, and the maintenance of home is coöperation with God. Home is founded on marriage, and it on the most deeply-felt wants of human nature. Its first origin is in the nature of God in whose image man is made. Delight is as essential to growth of manhood as thought, and habitual, orderly enjoyment of delight as essential as exercise or culture of mind; and deepest, purest, most necessary of human delights are those of home. The highest achievement of industry and the main rightful object of industrial systems is to maintain homes, healthy homes, with all that contributes to the growth of hearts and minds and bodies there. Whatever may be the benefits of art and science and higher education even, beyond them all and beyond all else that wealth can procure is the blessing of home-life placed within the reach of all who will work for home.

The workman secures the means of supporting home from the products of the world's work by adding the product of his own. He works for homes of the world at large, and by so doing maintains his own. No matter what one's work may be in the great industrial system, or whether of head or hand, if it is good work at all, it is work for the homes of fellowmen. In short, the world's work is for the world's homes, and the means of maintaining home is the workman's rightful share of the products of the world's work.

By homes are meant not only houses and other physical means of well-being, but all that is essential to home life,—homes where husband and wife may grow pure-hearted and deep-hearted and wise in the wisdom that begins in the fear of the Lord and grows to seeking first His kingdom, and where children may be born into the best conditions of growth, and where they can live in such conditions till they are fitted to make new homes to receive children from God. As a rule, not necessarily rigid or invariable, but prevailing, the husband and son represent the home in the outside indus-

trial system, while the wife and daughter have their work nearer the objects of affection, and really nearer the immediate ends of life within the household.

Homes are not principally means of furnishing laborers to the industrial system, or means to any materialistic achievment; rather the industry of the world,—agriculture, manufacturing, commerce, literature, art, science,—all are means to which home is the end; approximate end, indeed, for home in heaven is the final end of it all, but home on earth is the approximate end of the industry of the world.

The law of use, or, what is the same, the law of love to the Lord and the neighbor applied to the conduct of life, requires of every healthy adult that he or she do his or her share of the world's work either within home or without it, and the same law applied to the order and structure of society will bring to pass that every faithful and efficient worker devoting his energies to work for the homes of all, shall receive the means of maintaining his own home in the best condition for the development of manhood and womanhood there.

The distribution of wealth that prevents or interferes with this is unjust diversion of the products of labor from the rightful recipient and owner.

That such diversion exists is beyond question. That in the more free and enlightened countries it is accomplished by perverse though legalized methods of acquisition and systems of ownership is equally certain. Just where in the industrial system the perversion exists must be learned by study of the actual situation. What kinds of accumulation of capital and what kinds of ownership, whether of land or other natural sources of wealth, in the hands of individuals or bodies of men, contribute to or obstruct efficient production, and at the same time just distribution of products, must be learned by investigation of existing conditions. How far coöperation of laborers, and how far the wage system best subserves the well-being of the workers at any stage in the progress of the industrial system, depends upon the intelligence and character of the laborers at the time. These and innumerable other questions are to be settled as they arise by rational and scien-

tific study of outward conditions, and there is good reason to expect, from the growing scientific habit and training, a new sincerity and a new freedom from bias of tradition or class interests in the treatment of these subjects. Revelation will not do for us what the study of outward conditions was meant to do. It will not be a judge and a divider over us on that plane. But revelation does say to society as well as to individuals, "Beware of covetousness," and it does declare the law of love to the Lord and the neighbor to be the whole of the law of life, and, if so, the law of use is the law of the outward conduct of life, and of the order and structure of society.

The law of use is the general principle by which the details of knowledge from without are to be measured. It may be compared to a constitution under which the statutes required from time to time are framed. It is actually the spiritual light in which the outward relations of men are to be viewed. Whatever of color and form comes back to the eye of the spirit from the view is derived from the light, and the light itself is revealed truth.

The question of the rightful distribution of the products of the world's work, and of rightful ownership of God's gifts, is coming up for judgment before the Christian conscience. In the march onward, under Providence, one question after another arises, becomes decided, and is laid at rest. In this way came up to our forefathers the claims of persons or classes to control religious thought and civil government, and the claims of governments to tax the many for the few, and a thousand others, and in our own time has been tried and condemned the claim to ownership of person. Now, in the same orderly march of events, comes forward the question as to the nature of rightful ownership to the earth and to what it yields to human labor. There is no reason to think that the question will be laid at rest till settled. The mental freedom and activity that have questioned every other form of authority and control will go to the bottom of the claims of ownership and of control over the distribution of the products of labor; and we may trust that the question will be finally settled by

Christian conscience, for, however still and small the voice of conscience may seem to be, it is finally heard above the tumult of conflicting selfish interests. Can it be settled by Christian conscience otherwise than according to the law of use? Is there any other law, any other measure of intrinsic right to appeal to? Christ, who spoke and lived the law of life, declared that the law of love comprised it all, and the law of love applied to the conduct of individual or associated life is the law of use.

Quincy, Cal. James E. Mills.

The Riddle of the Sphinx.— The riddle of the Sphinx is at length on the point of being solved. The great man-headed, lion-bodied monument, which has for ages been more than half buried by the accumulating sands of the desert, is now being rapidly brought to light; and erelong one of the most extraordinary relics of Egyptian civilization will be once more visible in its entirety. The work has been going on ever since January last, when—at the suggestion of M. Maspero, the chief director of the department of antiquities in Egypt—the French public in the course of a few hours, subscribed sufficient funds to enable the work of excavation to be carried to completion. The interest of such news for Egyptologists may be conceived, when it is remembered that the last time the Sphinx was dug out of the sands was by King Thothmes IV., fifteen centuries before Christ, or about thirty-four hundred years ago. Scholars, in fact, are of opinion that the Sphinx is the oldest monument in the world. In the opinion of some, it was erected or chiseled out of the rock more than forty-five centuries before the Cristian era, which would make it upwards of six thousand years old. The size of the strange image is very remarkable. The body is more than one hundred and eighty feet long. The ears of the human-shaped head are about six feet in length, the other features being in proportion. The learned explorers who are engaged in the work of excavation hold it probable that, when the statue is fully brought to light, a number of other important discoveries will be made.—*Exchange.*

THE REVIVAL MOVEMENT.

We are witnessing, at the present day, great changes in social, political, and religious affairs. We are living in a transitional age when, indeed, old things are passing away and all things are becoming new. As a necessary consequence, there is great commotion. The signs of the times indicate this very plainly. The minds of men are being shaken; there is a preparation for something better.

One of these signs is the revival movement in the religious world. We cannot regard it with indifference. It is affecting the world around us to such an extent as to betoken some spiritual change. What this change is we cannot see clearly, but we must not judge hastily. It is not entirely new. We have seen waves of excitement pass over the religious world before. They have generally come at times when there was a decline in religion, when men have become immersed in sensual and worldly pleasures, when morality and religion were at ebb tide, or in times of distress and calamity. When there has been great prosperity, men have given themselves up to natural pleasure and enjoyment. This is followed by want and suffering. Men are then brought to a sense of their condition, like the prodigal, and are willing to return to the Father's house. The mind is then ready for something better.

When John Wesley began his movement in England more than a century ago, he saw the profligacy of the times, the irreligion and immorality that prevailed in high places. When he called the attention of the masses of the people to it, they saw it also. Many who had given themselves up to the spirit of the age, to licentious ways of living and neglect of religion, were led to abandon their old ways and to connect themselves with societies formed by Wesley and his followers.

So it was in the time of the Reformation. There was great excitement then in England and Germany. Men were powerfully moved by having the corruptions of the Church exposed. They saw that the religious world in which they

moved was full of things unclean. They revolted and tried to reform the Church. A careful study of the movement of those times will show that men were governed as much by fear of tyranny as by any other motive. Political conditions, also, had much to do with the struggle in the Church. It was the natural reaction of the human mind against the ideas and practices of Rome. The people rebelled not so much against the dominion of evil in themselves as against despotism in Church and State, and they were moved more by natural feeling than by spiritual principles.

The Reformation was not the outgrowth of a new, spiritual state of religion, but the protest of a people struggling for more light and freedom. In the excitement and passion of such a reaction, crimes were committed by those who claimed the name and character of Reformers. Popular excitement prevented the adoption of true principles; and yet an advance was made. The Reformation was a preparation for still greater changes. It did not, of itself, create a new spiritual religion, but it prepared the way for new and greater changes.

Going back to the times of the apostles, we find the people sunk in ignorance and sin. It required a strong influence to lift them out of this condition, and this influence produced excitement and rapid changes of thought and feeling without much interior enlightenment. The apostles themselves were in natural states. They saw "through a glass darkly," but they preached according to their light and drew many souls to a higher life than what they had lived before. In teaching the truth, they must have appealed much to the natural affections of their hearers.

We see, then, that in past ages of the Church, when revivals have sprung up, there was much worldliness and corruption, — a consummation in fact. May we not judge of the present state of the religious world as somewhat similar, and of the revival movement of the present day as having similar features to those of the past?

Strong appeals are made to the feelings, and entreaty and persuasion are employed. According to the declarations of

revival preachers and of the converted themselves, their old states must have been deplorable indeed. We may be led to doubt whether they were so bad as represented or thought to be. Many of those affected have lived in Christian communities, and have been members of the Church ; a small proportion only are profligate people or scoffers and infidels. The work of revival goes on in the Church, and not much outside of it. This shows that, while there have been nominally great efforts made to draw people into the churches, there is a deadness or want of religious life among professing Christians. However erroneous may be the views of some of the revivalists on the subject of conversion and regeneration, it is very evident that they arouse people to a sense of their state, and induce an effort on the part of many to lead better lives. People may deceive themselves in regard to their religious state. The strong entreaty and persuasion that is used may take away freedom of thought ; and, just so far as this is the case, we must regard revivals as disorderly and injurious. But we must remember that men are led differently, and that those who have never been accustomed to reason or reflect upon questions of doctrine need very simple teaching to cause them to repent of their evils.

Revivals are good just so far as they serve to lead men to live a new and better life. It may be said that much error is taught ; that men are still led to trust to the doctrine of a vicarious atonement and salvation by immediate mercy on God's part, and faith alone on man's part. This is true, and we must admit that, so far as evangelists, so called, or revivalists, are leading people in this direction, they are leading them astray. But we find there is much truth mixed with error. The gospel has its effects somewhat apart from the errors that are taught ; and these errors are not taught so much as formerly. The masses of the people are seeking more light. And there are many honest and sincere men among the preachers who really desire a deeper and purer religious life to exist. Men are led from very low beginnings, and may be moved by teaching that is not wholly true. Indeed, Swedenborg teaches that man can be saved by means of any doctrine whatsoever.

If the old error of salvation by faith alone has not become rooted in the mind so as to affect the life, there is hope of spiritual progress. Let us hope that there are many who, having been aroused to a sense of their sinfulness, may afterwards, from a calm purpose, be led to seek light from the Word and to shun all evil as sin.

Some have remarked that revivals, such as we witness in the old denominations, are not needed for those who have received the doctrines of the New Church. That depends upon how far these doctrines have been brought into the life.

We all know that natural excitement is not religion, and that the zeal of the natural man, untempered or unqualified by the influence of genuine truth, is apt to hinder man's spiritual progress and produce a false sense of goodness or virtue. Revivals thus characterized, *we* do not need.

But a religion that is purely doctrinal has no spiritual life in it whatever. Do we not need more love and a higher expression of it in the New Church? Do we not need a genuine revival, characterized by more earnest devotion to heavenly things and a stronger love of the neighbor, by a greater willingness to perform uses and a desire to meet and minister to the states of those around us, whether of our own particular fold or not? A new baptism and a new consecration, less selfishness and worldliness and more willingness to sacrifice private interests for the sake of the common good of those with whom we are associated in the Church,—these are the things we should seek. We should suffer the higher spiritual affections to flow down into our natural life,—to be ultimated, so that our religion may be felt as a warm and invigorating influence, giving joy to others and making the earth bright around us. The children of God should rejoice together in His love, as fruitful trees rejoice in the summer's sun. Let us hope that the intellectual state, in which doctrine is so much studied and thought of, will be succeeded by a new state, in which charity shall have the first place and all doctrine be thought of with reference to life.

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SWEDENBORG STUDIES.

THE DIVISION OF THE HEAVENS.

In order to understand the division of the heavens, it is necessary to understand the human mind; for the degrees of the mind, in their development, mark the degrees of heavenly life. If there were fifty degrees of mental life, each distinct from every other, there would be as many heavens, and the way in which to study those heavens would be to study the fifty stages of possible mental development. But there are not fifty, nor ten of these distinct stages, and so there are not so many heavens distinct from each other, though, of course, the societies of heaven are innumerable because of the almost infinite variety of mind. But the distinct planes of heavenly life, or, what is the same, the distinct degrees of order, are few, and are often stated by Swedenborg.

We pass over such divisions as include the human inmost, which is above consciousness, and other degrees which are below the heavenly (see, for instance, the enumeration in S. D., 4627), because it is our purpose only to refer to the three degrees of heavenly life known as the "three heavens."

In the chapter on this subject in "Heaven and Hell," these three are described in well-known terms, the motives which govern the life in those heavens respectively are given, and the view which is presented is, it is needless to say, perfectly clear. To one who enjoys the study of Swedenborg, it is pleasant and useful to trace the progress of this knowledge in a mind to which its light was gradually and rationally given, although this really adds nothing to one's positive understanding of New-Church doctrine.

We think that about the first mention made of a threefold division in man is in the "Adversaria," II., 1148, in which we read of an "inmost, a middle, and a third in the kingdom of God the Messiah, which is represented in man;" to which

the writer added the words, "But let these things be cautiously described, if so be that it is then permitted to describe them," referring, undoubtedly, to the possible publication of the "Notes" in an amended form. This was written early in the year 1746, or three years before the first volume of the "Arcana" appeared.

A little later we read that "the kingdom of God the Messiah is divided in general into three classes, as the interior man, aside from the body properly so called, is divided into three parts."—Adv., II., 1163. To this he also adds a caution, clearly indicating the expectation of understanding this subject much more fully: "But of these things, by the Divine mercy of God the Messiah, I will perhaps treat more exactly below (*infra accuratius forte*)."

In the same work, II., 1495, he speaks also of the "three classes of the Church, like the three faculties in man."

In Adv., III., 2046, also written in the early part of the year 1746, he speaks distinctly of "three classes of angels," but does not describe them in such a way as indicates an understanding at that time of the heavenly degrees. More distinctly still, when writing of the three-fold division of the Tabernacle into holy of holies, holy place, and court, he said: —

> "These three represent the three faculties in the spiritual man; consequently, the three degrees in the Church, and thus the three classes in heaven, which, however, make one."—Adv., III., 2773.

That he had not as yet come to see the exact lines of division which so clearly appear afterwards, will be seen from reading the context of the passages cited, and also from the fact that the first volume of the "Arcana" does not indicate the division so clearly as it is given in the work on "Heaven and Hell" and subsequently. This remark bears upon the view to be taken of the statement made by Swedenborg that "in 1747, Aug. 7, old style, there was a change of state in me into the celestial kingdom in an image," and which is best understood by noting from his writings that he did not then enter suddenly into as full an enlightenment as he ever had,

but came to realize something of the celestial meaning of the Word,—that meaning which pertains to the Lord.

When he speaks of the three heavens early in the "Arcana," his words are: —

"There are three heavens; the first where good spirits are, the second where angelic spirits are, the third where angels are. Spirits, angelic spirits, and angels are divided into celestial and spiritual."—A. C., 459.

"There are three heavens; the first where good spirits are, the second where angelic spirits are, the third where angels are; one more interior and pure than another, and thus most distinct from each other."—A. C., 684.

"In every man there is a celestial and a spiritual which correspond to the angelic heaven, a rational which corresponds to the heaven of angelic spirits, and an interior sensual which corresponds to the heaven of spirits."—A. C., 978.

"Good spirits are angels indeed, but lower, for they are in the first heaven, and angelic spirits in the second, but angels properly so called in the third."—A. C., 1752.

"Good spirits, who are in the first heaven, are external; angelic spirits, who are in the second heaven, are more interior; angels, who are in the third heaven, are internal."—A. C., 1799.

These classifications, all alike, manifestly differ from those employed later, which place the spirits by themselves in the intermediate state, and take the third heaven, as given thus far, and divide it into first, second, and third. The transition from the one classification to the other is not abruptly made, yet it cannot be followed through a series of passages similar to those just quoted from the "Arcana," but must be noted by observing the expressions which are used as to motives of action and planes of understanding of the Word. For instance, we turn to a later passage and read: —

"I have been instructed concerning the degrees of life, that the lowest is that which is called the external or natural man, by which man is like the animals as to desires and notions; that the second is what is called the internal or rational man, by which man is above the animals, for thereby he can think and will good and truth, and rule the natural man by limiting and even rejecting

its desires and notions, and also by reflecting within himself of heaven, yea, of the Divine, which brutes cannot do at all; and that there is a third degree of life, which is wholly unknown to man, and yet is himself, by which the Lord flows into the rational mind, and whence he has the faculty of thinking as man, and whence he has a perception of good and truth, and also an elevation by the Lord towards Himself."—A. C., 3747.

It will be noticed that what is here reckoned as the third or inmost degree is not reckoned later as a degree of the heavens because no man lives consciously in it, and that the first is wholly natural, is possessed by both bad and good, and is not, therefore, a heavenly degree. Thus it would appear that the three heavenly degrees are still undesignated.

But we find the distinction as to the understanding of the Word clearly stated in a number not far away, wherein we read that "in the Lord the Word is Divine; in the third heaven celestial, for that heaven is celestial; in the second spiritual, for that heaven is spiritual; but in the first heaven it is celestial and spiritual natural."—A. C., 4279.

We now pass over to nearer the end of the "Arcana," and find a statement of the heavenly division which approaches nearer the final description in regard to the second and third planes. Again he is treating of the Tabernacle, and says: —

"They who are in the lowest heaven are called angelic spirits, they who are in the middle heaven are called spiritual angels, and they who are in the inmost heaven are called celestial angels." —A. C., 9741.

Thus the ordering of the heavens which separates spirits wholly and gives the three divisions to angels does not seem to be made in the "Arcana" through its whole extent. The distinctions as to motives of action are most clearly made, however, as in the following: —

"There are three kinds of goods which make the three heavens; the good of love to the Lord, which is called celestial good,— this makes the inmost heaven; the good of charity towards the neighbor, which is called spiritual good and makes the second heaven;

and the good of faith, which is called spiritual natural good,—this makes the lowest heaven."—A. C., 10,270.

From this it is seen that the motives of the three degrees of heavenly life, which are the essence of the divisions, are distinctly stated, and that the only lack, if it can be so called, is as to the names by which to designate the classes living on high from these motives respectively. By looking back to n. 5852, it will be seen that the division called the "world of spirits" was there spoken of, and that good spirits are said to be there, which explains why good spirits were no longer spoken of as constituting the first heaven. That angelic spirits should be spoken of up to the time of the judgment and restoration of order as constituting the first heaven, when they were really in the third or final preparatory state of the "world of spirits," will not seem strange to one who knows the condition which preceded the judgment.

Turning to the "Apocalypse Explained," which was probably entered upon soon after the "Arcana" was completed, we find at once the full and final distinction of the heavens: —

"There are three heavens,—the third or inmost, where are the angels who are in celestial love; the second or middle, where are the angels who are in spiritual love; and the first or lowest, where are the angels who are in spiritual natural love."—A. E., 322.

To the same period belongs, also, the work on "Heaven and Hell," and this also brought out the division in exact form; and it is very interesting to notice that in that work, n. 517, he spoke of angelic spirits as those who were being instructed for heaven after passing through preliminary states. "Thus," he says, "are the angelic spirits instructed and prepared for heaven."

He makes the same use of the term in T. C. R., 387, where he says, parenthetically, "Those are called angelic spirits who are in the world of spirits preparing for heaven."

It thus appears that, all through the "Arcana," some, who were really of the intermediate state, were spoken of as in heaven, and that it was not till after the occurrence of the judgment that the separation between spirits and angels was fully made and seen.

BOOK NOTICES.

Realistic Philosophy. By James McCosh, D. D., LL. D., Litt. D. New York: Charles Scribner's Sons. 1887. Vol. I. Expository. pp. 252. Vol. II. Historical and Critical. pp. 325.

The New Church has not looked very favorably upon metaphysics, believing that it encourages a speculative, critical habit of mind and weakens religious faith. Certainly in specific instances this has been so; and, moreover, every New-Churchman who has tried to prove the truth by the powers of the natural reason, has seen, or at any rate has had the opportunity of seeing, how such an attempt does not promote spirituality of mind and life. But let us frankly admit that metaphysical inquiry will always tempt the human mind; that as the New Church grows it will embrace keen dialecticians as well as men of simple unquestioning piety; and that the study of metaphysics has its distinctive use in sharpening and developing man's intellectual faculties. Accordingly we may eschew this whole subject for ourselves, and yet give a kindly welcome to a solid, heathful, and well-reasoned work on philosophy like these volumes of Dr. McCosh. The author believes that there should be an American philosophy and that its distinctive characteristic should be realism. Disagreeing, therefore, with Berkeley, Kant, and all the idealists who hold that the mind has no direct and immediate knowledge of things, he proceeds to brush away the cobwebs of subtleties which they have spun about the subject, and to insist that we do know the outside world of material things, and that the assumption that we know it becomes more and more probable the wider our observation and experience. Dr. McCosh is a shrewd and careful reasoner, avoids the region of speculation, mysticism, and fancy, and is always exceedingly direct and clear in his presentation of a thought. His style is beautifully simple and lucid, and whether one agrees or disagrees with his conclusions, he will certainly admit that no attempt is made to throw dust in his eyes. The discussion of many subjects that must always be tempting to a thoughtful mind, such as Final Cause, New Powers appearing in the Ages, Development, and Providence, is interesting; and even though the author's

views must sometimes be quite unsatisfactory to the New Churchman, they are yet valuable as showing just how the practical Anglo-Saxon mind attacks such themes, and just what obstructions lie in the way of its accepting a truly spiritual faith. When the author writes :—

"Development now goes on under two potencies, the natural and the spiritual. There are the old powers still working — those of sense and understanding, of reason and conscience. These constitute the life which God breathed into man when he became a living soul. They compose the higher reason made after the likeness of God, which sin has defaced, but which is deep down in our nature beneath the incrustations covering it from sight, but which is capable of being restored. Upon these the new and spiritual powers work. Much that has taken place is the joint result of the two. The inspiration of Moses, of the prophets and apostles, did not destroy their natural character, it only sanctified and elevated them. Religion does not eradicate the natural powers, it moulds and directs them to higher ends. The man's faculties and his temperament are not changed by his becoming pious ; if he was lively before he will be lively still, if he was dull and solid he will continue so,"

we can find ourselves in cordial agreement with him. But in the following extract we see traces of that old, hard theology which Swedenborg labored to destroy, and which must be wholly destroyed before the world can embrace a spiritual religion.

. . . "Our moral nature denounces much that we do, and claims to do so in the name and by the authority of God. Under this God we look for a rectification. This cannot be had in the conscience, which only condemns. Our moral nature points to a law of love, but shows no way of reaching it. In these circumstances we should not be indisposed to look around and inquire whether God, in following out his plan, may not superadd, as he has ever been superadding, some remedial measure, by which his own Idea (using the phrase in the Platonic sense) may be accomplished and realized."

Such an utterance as this, and others on the subject of prayer that are equally barren of spirituality, are enough to show that the time for a distinctive American philosophy has not yet come. And they show, too, the evils arising from a metaphysical handling of spiritual themes. Let us trust that when an American system of philosophy is perfected it will not be based upon hard and dry conclusions of logic but upon living spiritual truths ; and that if it is to be a philosophy of realism it will take for its central truth the most real thing in the whole universe, our God shining upon us as a spiritual sun in the Lord Jesus Christ.

The second of the two volumes is critical in character, presenting and attempting to controvert the views of leading idealists,

such as Locke, Berkeley, Hume, Kant and Spencer. The introduction, giving a *résumé* of the views of the leading modern philosophers, is clear and interesting. The more solid part of the volume will be inviting to those who may wish to see some of the great modern systems of philosophy criticized in a plain, direct, and matter-of-fact way.

DAFFODILS. MRS. A. D. T. WHITNEY. Boston and New York: Houghton, Mifflin, & Co. 1887. pp. 132. $1.25.

THIS charming little volume is in every way a book for the Spring-time; an Easter offering. The cover is partly daffodil yellow and partly white with a daffodil outlined in gilt. The paper and type are particularly pleasing to the eye. The reason for the name of the book is given in the introductory poem called, "To the Wayfarer," where, after describing how the daffodil stands in the grass bravely holding up its head to catch all it can of the sun's rays, the author says: —

> "If any little reaching upward so,
> Above life's ills,
> Have found the o'er-brooding summer, whose great glow
> To gladness fills
> Heart-blooms for me — partake them as you go,
> My daffodils."

There are 37 poems in the book, under the three general heads, By the Way, With the Children, and Especial.

"Spring in the City" is pleasant for those of us who may be tempted to long for the country with its wealth of green fields and blue sky. We quote just a little: —

> "I like the city in the Spring,
> It has a hint of everything.
> Down in the yard I like to see
> The budding of that single tree.
> . . . . .
> The dandelion in the cleft
> A broken pavement may have left
> Is like the star that, still and sweet,
> Shines where the housetops almost meet."

New-Church readers always enjoy seeing suggestions as well as expressions of New Church truths in a collection like this. In very many we feel sure the Lord Jesus Christ is made the centre of worship.

"Our Mother" reminds us of the nearness of the other world and its inhabitants; of the fact that Death is a Birth, and that "To grow old in Heaven is to grow young."

In "Our Home-Maker" after speaking of the mother who had made the earthly home so delightful by her kindly welcome to all, but who had gone above, we have: —

"But we cannot think of her idle;
She must be a home-maker still;
God giveth that work to the angels
Who fittest the task fulfil.

"And somewhere yet in the hill-tops
Of the country that hath no pain,
She will watch in her beautiful doorway
To bid us a welcome again."

"Songs of Praises" leads one inclined to forget the source of his blessings to learn from the cricket in the hay-mow, the bird in the silent wood, and the brook covered with ice that, "All things praise the Lord."

"Rainfall" reminds us that when we break up the fallow ground of the heart, truths from the Lord will come as gently as the rain falls.

"And so, wherever the ploughshares run,
The clouds run overhead;
And the soil that works, and lets in the sun,
With water is always fed.

. . . . .

"It fell on my ear by chance that day
But the gladness lingers now,
To think it is always God's dear way
That the rainfall follows the plough."

"The Deacon's Little Maid" is the story of a little girl named Mary, who imagines her home in New England to be in Bethany, the town to the East, Jericho, the pear tree which had been struck by lightning is to her the fig tree that was cursed, etc., until the child wishes it was all true and that she was really Mary, of Bethany.

"Or I wish that Jesus would walk in here,
And would call me to Him, and say,
With his eyes' great glory upon me, 'Dear,
Come and sit at my feet all day.'

"'And doesn't He?' answered the mother sweet,
Can you think it except He say?
To love Him well is to sit at His feet,
To serve Him to bide alway?"

And the story goes on to show how the child ever after carries with her a real sense of the presence of the Lord at all times.

It is not easy to select a few for notice where all are enjoyed so much, but we trust enough has been said to show that the tendency of each is to lift us in thought to things above, and above all to the Lord who is the Sun of Heaven.

The Mount Joy (Pa.) *Herald*, published by J. R. Hoffer comes to us weekly and is always interesting; the column "For the Thoughtful" particularly so, as it gives to its readers a good deal of New-Church truth in a way which seems to be useful. This element gives the paper a unique place among secular newspapers.

BOOKS RECEIVED.

Some of the books mentioned here will receive fuller notice in a later number:—

Epochs of Modern History. The Early Tudors. Henry VII. Henry VIII. Rev. C. E. Moberly, M. A. New York: Charles Scribner's Sons. $1.00.

Due North, or Glimpses of Scandinavia and Russia. Maturin M. Ballou. Boston: Ticknor & Co. $1.50.

His Star in the East. A study in the early Aryan Religions. Leighton Parks. Boston: Houghton, Mifflin, & Co. $1.50.

The Picture of Paul, the Disciple. Rev. H. R. Haweis, M. A. New York. T. Y. Crowell & Co.

American Literature and Other Papers. Edwin Percy Whipple; with introductory note by John Greenleaf Whittier. Boston: Ticknor & Co. $1.50.

Gems of Heavenly Wisdom from the Writings of Swedenborg. Selected by J. Stuart Bogg. London: James Speirs.

THE NEW CHURCH.

A CHURCH ALWAYS A MISSION.

It should never be forgotten by our people, especially by our ministers, that a true Church is always engaged both in caring for its members and in extending the faith. The missionary half of its work must never be overlooked. A minister may say to himself and to his society, "We have a considerable number, the proper care of them is a labor of some magnitude, we have many growing up who should receive much attention,—is not this parish work enough?"

The answer to this should always be a plain no. It may seem to a minister that all his strength is demanded by his home care, and this is often true. It may seem that his charge should not be neglected, and this is always true. But here is no ground for desisting from every effort to propagate the faith. A society seeking to preserve itself is a society perishing. Members die, others remove, not all the young grow up to take the spiritual places of their parents. A society whose minister has looked solely upon its needs is always, or almost always, diminishing. This is the rule, to which exceptions are rarely noted.

How true it is that the New Church must be a missionary Church, need not be pointed out. So plain is it that some look to this part of her duty as the main thing. Such ministers will not take parishes, or, if they do, will use them merely as places for taking needed rest. Such laymen want no preaching but that which is addressed to inquirers. Herein they err. They exaggerate one duty and neglect another. They weaken the tree in its heart.

It is very clear that the development of the life of the New Jerusalem in a man or women needs time. Intellectual assent to doctrines is a beginning, but only that. The preaching that is always elementary will not be sufficient to build up a society of wise and well-developed citizens of the Holy City. This must by no means be neglected, and it must have the best of the minister's thought and work.

But let no one neglect the other. Let no church fail to be open sometimes for services of a missionary character. Let no minister

fail to train himself in lecturing, which is very different from preaching. Let tracts be thoroughly used. And let every one in the society be filled with a hearty interest in promulgating the faith at all proper times in all proper ways. Let them grow by gathering as well as by internal increase. The new elements will mingle profitably with the old. The old will be strengthened by the new. Zeal will be renewed and courage strengthened. And, if not a single soul appears ready at once to join with the Church in consequence of a course of lectures, the duty to give them is just as great. If we do the work, the Lord will see to the rest.

THE SWEDENBORG CONCORDANCE.

As many in this country who are interested in the valuable work of Mr. Potts, now issuing from the press, have expressed the desire that the numbers could appear more rapidly, and have been willing to furnish money, if necessary, to accomplish this, an explanation from Mr. Potts in the March number of the *New-Church Magazine* (London) will be read with interest. In it he says: —

"The work is now being published as fast as can possibly be done; in fact, it would not be possible to keep up even the present rate all the year round. In order to keep the work going at its present rate of issue, ninety-six columns have to be got ready every month. The proofs of all that amount of matter have to be read at least twice over with great care, on account of the host of figures and other indicative marks which are the inevitable concomitants of such a work of reference. All this, moreover, is work which cannot be trusted to any amanuensis or assistant."

We think all will see the force of Mr. Potts's remarks, and will exercise due patience, knowing that the work, if well done, cannot be hurried.

THE SPRING MEETING OF THE MASSACHUSETTS ASSOCIATION.

The Massachusetts Association held its spring meeting as usual on the day of the annual Fast, in the church in Boston. To the gratification of everybody, the venerable General Pastor was present once more, and in unusually good health. Rev. H. C. Hay, of Fall River, led in worship, and, as appropriate to Thursday of "Passion week," preached upon Peter's denial of the Lord, drawing the lesson that we may follow the Lord from natural motives which will fail in the hour of trial, but that a genuine spiritual conversion will endure temptations, and grow only the purer and more devoted.

The reports of societies showed general prosperity, natural and

spiritual, within the bounds of the Association. Salem is perhaps the only exception this year; and Salem is suffering from the fixity of the population in an old, declining city, with no new industries; also from the removal of members to more enterprising neighborhoods; and from the possession of a large, unsuitable church, with a debt upon it. If the church can be disposed of for enough to pay the debt, and to purchase a small, convenient building, the society will be much happier.

The Report of the Missionary Board spoke of the work in Lynn, recently described in these columns, and of that at the "Boston Mission," on Tremont Street. This latter enterprise is successful as a benevolent work, in providing good reading and recreation for poor boys, a sewing school for girls, and a kinder-garten for little children. As a strictly religious movement it does not yet succeed; but very likely this is because the methods employed are not wholly suitable. Religious services have been held through the winter every Sunday evening, and have been freely advertised; but only a few of the people in the neighborhood for whom they are especially intended, have been present. This is a disappointment; but, after all, what else should have been expected? Those who already belong to other Churches have their own services to attend at the same hour; and to those who do not care for any Church, this is only another Church, which opens to their minds no reason for its existence. There remains to be tried the method of personal acquaintance, as a means of interesting the Churchless in new truth, the existence of which they do not suspect, and also of gathering their children into a Sunday School, both for their own sake and for that of their parents. No doubt there are many who can be reached in this way if it is tried patiently and for a considerable time. The only question is whether we are able to do it without neglecting other fields that are better prepared. The directors of the Mission are very desirous to give it a fair trial, at least until the end of the present year; and in our judgment the Church will do well to support them in it.

In the afternoon, the meeting resolved itself into the annual meeting of the Massachusetts New-Church Union, which is the Association under its business organization. In this form the Report of the President of the Union was considered, and officers for the year were elected. The President showed that although the receipts from contributions had fallen off, the income from invested property had made good the deficiency, so that no actual

debt was incurred. Probably when it is understood how much need there is of a more generous support of the various uses of the Association, the contributions will again be increased.

Although this was nominally a business meeting, yet as the business all related to the support of Church uses, the discussions were nearly as religious in character as those of the Association itself, and they were closed with an excellent little sermon by the President.

The cheery voice and active interest of the Secretary were much missed through the day, as his intelligent industry is missed from the conduct of the Magazine. But no doubt both the Association and the Magazine will gain from his return even more than they lose temporarily by his absence. Our readers will be glad to hear that Mr. Wright has enjoyed a delightful trip to the Egyptian Thebes; and that he arrived in Jaffa on the 20th of March. A recent letter speaks of the impressiveness of the approach to Jaffa over the beautiful sea, in the Sunday morning sunshine, — the great mountain mass of Palestine slowly rising, and gradually disclosing the details of its form, every one of which is an illustration of the Holy Scriptures. It is a wonderful thing to see; and we wish our absent Editor an abundant share in its delightful instruction.

ONE THING WE HAVE DONE FOR THE OLD.

THE question is frequently asked "What can the New Church do for the Old?" and every now and then we see an article in some of our periodicals on the subject. One thing we have been doing during the past winter in supplying some of the Sunday School teachers in the churches about us with material to help them in their work. The International lessons this winter have been in Genesis and some superintendents and teachers have discovered that they have but little help in their notes and manuals to open a meaning within the letter which they believe must be there. Some of them have thereby been led to a study of the writings of the New Church and have found in them much light. Our Circulating Libraries and Book-Rooms have not much to offer except the Arcana, and this of course is heavy and confusing reading to the class of minds to which we allude, who know nothing of Swedenborg's style of writing. Some of these teachers have been reading the Arcana and acknowledge freely that they have received considerable light, although much of it they could not understand. We hope some day we shall have Lesson Notes adapted for this use.

THE RELIGIOUS WORLD.

PROGRESSIVE ORTHODOXY.

THE Congregational ministers of Boston and vicinity listened to pretty bold words lately from Rev. George A. Jackson : —

"Not a little of the power which might have been given to evangelizing the nations was given to theological debates. Indeed, the ceasing of the work of evangelizing the nations was contemporaneous with the shaping of the orthodox creeds in their exact forms. It was a work which needed to be done truly, but the doing of it was a sign of decadence. The creed-making activity was not the cause, but an effect. The cause was an ever-increasing worldliness.

"Augustine formulated the doctrine of salvation, not upon broad conceptions of Christ as a universal Saviour, but upon those rigid and narrow conceptions of election and irresistible grace and reprobation and utter helplessness which we now sum up under the name 'Calvinism,' and from which the Church has never escaped until during the present century. Whatever their creeds might be, practically men did not believe, with the Westminster Confession, that God had predestinated some men and angels unto everlasting life and some to everlasting death, and that the number in each class was so definite that it could be neither increased nor diminished. In New England the opening of the gates of righteousness involved a battle of the giants.

"Augustine, Calvin, Jonathan Edwards were our Moses, Ezra, and John the Baptist; Edwards gave new life to the Church of New England. Nevertheless, he initiated the downfall of what he believed to be the system of truth. A remarkable body of men followed him, who developed what we know as New-England theology. To these men theology was not a completed and perfect system. They claimed the right, in Bacon's words, to do 'their own free and earnest thinking on the revelation of God to mankind.' Such thinking forbade them to believe in a limited atonement.

"Side by side with this broadening influence had been another which affected the educated classes. College training, which at first had been hardly more than preliminary to a course in divinity, began reaching out into classical studies, and a partly-forgotten world was brought back into the range of thought. Then the commercial relations of our little end of the earth began to vie with those of old England. When all these movements had taken place, then it was that the pentecostal fire rested on Mills and his associates. The cry was sounded, 'Lift up your heads, ye everlasting doors;' and then the king of glory went forth to possess the earth.

"Between theology and mission there was to be action and reaction. If the breaking down of the old Calvinism by the New-England theology contributed to open the door of Christ to the heathen world, the opening of that door contributed the further movement in our theology. Among a people praying for the con-

version of the world, old Hopkinsianism was compelled to bow to a milder and more outreaching faith. The representatives of the New-England theology were regarded as unorthodox outside of New England, while the representatives of New Haven and Andover were unorthodox to the men of the older New-England theology. As reviewed by men of a former generation, Prof. Taylor and Prof. Park were heretics. The Christian thought of to-day does not draw its inspiration from Augustine and Calvin and Edwards, but from Christ and Paul. With Paul, it counts itself not to have apprehended, but presses on. It welcomes light from God's Word, break forth where that light may. It has learned something within the past twenty-five years, and even within the past ten years."

MEANING OF RESURRECTION.

OUR readers have already heard of Rev. George Matheson's "Can the Old Faith live with the New?" We give an extract from a sermon by him showing his perception of the spiritual meaning of the accounts of resurrection: —

"There are four degrees of wonderfulness in the divine miracle of raising the dead. Some are like the daughter of Jairus; corruption has but begun when the arresting hand comes, and they revive. Some are like the youth of Nain; they are already on the road to burial when the mandate meets them, 'Arise.' Some are like Lazarus of Bethany; they are already in the grave, corruption is not merely begun, but almost perfected, when the summons is heard, 'Come forth.' There is one stage more wonderful still; it is that of Ezekiel's vision. There we seem to have reached the climax of impossibilities. It is not merely death that we see, it is not merely burial, it is not merely corruption begun, it is not merely corruption in its closing stage; it is complete disintegration, it is the last result of decay. The bones are already scattered in the valley, and there is no sign remaining that they once had life. Could there be hope even for these? The prophet was doubtful, but he with whom he spake was not. There is more charity in the heart of God than in the heart of man. Finite love always despairs; infinite love hopes boundlessly, unfathomably. It descends into the depths to seek and to save. It goes down to the valleys in search of earth's rejected ones. It inquires for the lepers, the demoniacs, the Magdalenes whom the world has cast out. It weeps for those ruins of Jerusalem over which man rejoices, and its tears are not unprophetic of a redemptive hope."

ALL GLORIOUS IN VESTMENTS.

THERE is a little lack of sequence in the fond belief of some Episcopalians that, if the rituals can only be restored to their former perfection, the world's work is done. A writer in the *Church Press* lately related this event: —

"At the recent consecration of Canon Dowden as Bishop of Edinburgh, in our grand new cathedral in the Old World Puritan capital, he was properly vested in rochet, chimere, mitre, and cope of cloth-of-gold, and the seven Bishops taking part in the splendid ceremonial each had his pastoral staff. The cathedral was

thronged with 2,000 *bona fide* communicants, and the service was 'Ritualistic' throughout."

Then he went on to conclude: —

"We live in the age of restoration. Ours it is to have the blessed privilege of rebuilding the House of God, that was builded these many years ago. Soon shall the Anglo-Catholic Communion emerge from her recent comparatively dormant condition, all glorious without, as well as all glorious within. Is it too much to hope that at the next General Council of the American Catholic Church, all her prelates shall appear in their proper vestments?"

THE DRIFT OF SPIRITUALISM.

A WRITER in the *World's Advance-Thought* urges that no attention be paid to Christianity and indicates the hatred which evil spirits have of the Lord and the Word: —

"But it will be necessary for Spiritualism to cut entirely loose from Christianity and its bible, as such, for a free platform would explode them. Again, Christianity will fight Spiritualism with all possible power and vengeance, and the latter will be compelled to act on the defensive.

"Spiritualism cannot afford to accept or endorse these things, for it would thereby furnish its enemies with a deadly weapon surely to be used against itself. Free Thought, Free Speech, Free Inquiry after Truth — these are incompatible with Christianity and its bible; and the religious idea that takes firm hold upon the minds of this age, and retains it through the future, must accept all these. Philosophy, Science, Reason, and Common Sense must govern the coming religious thought."

But perhaps the writer has met only with perverted and bigoted Christianity.

THE SITE OF CALVARY.

THE Rev. Dr. Selah Merrill, United-States Consul at Jerusalem, has published a pamphlet entitled "The Site of Calvary," in which he controverts the generally-accepted theory that the place of the crucifixion and burial of our Lord is marked by the shrine of the present Holy Sepulchre. "For some years past," says Dr. Merrill, "there has been a growing conviction that the hill in which Jeremiah's Grotto is shown, situated a little to the northeast of the Damascus Gate, satisfied the conditions as to the site of Calvary better than any other spot in or around Jerusalem. Indeed, a large number of competent scholars have already accepted this hill as Golgotha. From the Mount of Olives and Scopas, from the road leading north past the Russian buildings west of the city, from many points north of the town, and from many of the house-

tops within Jerusalem itself, this hill attracts the eye by its prominence. On the north slope of the hill the slaughter-house of Jerusalem stood until two years since (1883) when it was removed to a more suitable locality northeast of the town. In its place two buildings have been erected, one of which is used as a residence. The entire summit of the hill is covered with Moslem graves. This fact has, no doubt, prevented the hill from being bought up and built upon hitherto, and this alone still prevents the ground from passing into the hands of foreigners. This graveyard is an old one; and who can say that the hand of Providence is not specially visible in the preservation of this spot, in this strange manner, from the disgusting and degrading monkish traditions which would otherwise have sprung up about it?"

A SIGN OF PROGRESS.

THE *Christian Intelligencer* rightly says: —

"While skeptics and semi-skeptics are making a great noise and attracting much attention, the Lord's work is going on quietly but effectively over the whole earth. The Rev. J. C. Fletcher, in a letter published in the *Evangelist* of last week, gives a significant example of the steady extension of a knowledge of the truth. He says, 'The first time I visited Italy as a student, some thirty-seven years ago, I could not purchase a single copy of the Bible — no, not even a portion of it — without note or comment, except in the little Kingdom of Sardinia, and even there the right to buy and sell the Bible had only existed two years. In 1852 a seminary mate of mine was imprisoned in Florence for explaining the Bible.' But a change has occurred during the past twenty-five years. Signor Meille, an able, honest, godly Waldensian, the general agent of the British and Foreign Bible Society, in his last report, shows that within the quarter of a century of Italian emancipation the sales have been: 186,495 copies of the entire Bible; 450,719 New Testaments; 596,459 'portions,' that is, copies of a single gospel or epistle, making a total of 1,233,673 copies."

TEXAN AGNOSTICISM.

COL. R. G. INGERSOLL seems to have his missionary headquarters in Texas. Some friend has sent three "Agnostic Tracts" as they are called, issued at Dallas in that State. These tracts are probably taken from a monthly periodical called *The Agnostic*. There is a very wide difference between agnosticism as it arose in England, cool, passive, not indifferent to truth but unable to receive it on mere authority when not made clear to the understanding, and this hasty, ostentatious, profane, satirizing kind which, while it opposes and exposes false ideas in Theology, seems to

suppose that it is exulting over the death of religion itself. It is evident that it finds some unintelligent defenders of false dogma in Texas and enjoys itself in easy victory over them. But these Ingersollians are foolishly impatient. During the attempts of astronomy to throw off the Ptolemaic theory, they would have insisted that astronomy was a delusion.

HOW WINE WAS DISPLACED FROM THE ROMAN COMMUNION.

THERE is a controversy in the Diocese of Northern California over the use of wafers in Communion by an Episcopal Church. The bishop refuses to countenance it. He speaks of it thus : —

"In the charge, the learned bishop calls attention to the rise of this practice in the Romish Church, and shows how it not only symbolizes false doctrine, but led, eventually, to the mutilation of the Sacrament, as far as the laity is concerned at least, by withholding from them the cup. Referring to the false doctrine of substantiation, the bishop says, 'This doctrine was attested by the change from the common loaf of leavened bread which was always used in the primitive Church and which might be broken, to a small, thin wafer unbroken,—at first white; then stamped with a cross; then flesh-colored, to imitate the Saviour's human body; then stamped with a crucifix; then ghastly with wounds visibly bleeding. It was this which caused the cup to be gradually withdrawn from the laity and the non-officiating priests, inasmuch as the wafer was blood as well as flesh.'"

WANTED AT HOME.

THE N. Y. *Independent* says of the young men who were not appointed missionaries on account of their holding Andover views :—

"The young men who had recently offered themselves for service in foreign work, and whose cases were 'deferred,' are all at work, accepting pastorates and preaching in some of our New England pulpits. One of them was particularly sought after by a deputation from foreign mission ground, to go out independently and engage in special work of preaching and teaching; but the fact was discovered that the deputation reached here too late, as they had already entered upon their pastorates."

SYMBOLIC NUMBERS.

ON this subject, the *Church Press* seems to be decidedly confused : —

"All the numbers in the Apocalypse appear to be symbolic numbers, and are not to be taken literally. Twelve and its multiples indicate the Church; ten and its multiples symbolize infinity; four is the signature of Nature; and seven denotes the perfect things of God; the half of seven denotes His finite judgments."

We call the attention of our subscribers to two things: —

FIRST.

We are taking subscriptions for

Potts's Concordance to the Theological Writings of Swedenborg.

This is a work which every reader of Swedenborg should have. It is issued in monthly parts of 48 pages each, and contains under each word which can be found in the Writings complete references to the places where it can be found. It is very carefully compiled and arranged, being the result of fourteen years' labor. We mail the parts as they are issued, flat, so that they are received in good condition for future binding. The price is

Two Dollars for Twelve Consecutive Monthly Parts.

This includes the postage.

SECOND.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

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